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VOL. XIII. No. 41. CHICAGO, SATURDAY, JANUARY 10, 1891. WHOLE No. 636.

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The Living Church.

SATURDAY, JAN. 10, 1891.

EPIPHANY EUCHARISTIC HYMN.

BY M. A. T.

To worship Thee, O Jesu, King Eternal,
The eastern Sages by a star were led,
And, by the guidance of its light supernal,
Found Thee in Bethlehem, the House of Bread;

And we who come to yield Thee adoration,
Are guided by the light Thy Word has shed
To seek and find Thee in the pure Oblation,
Presented in Thy Church, the House of Bread.

Frankincense, gold, and myrrh the Sages offered
To Thee, of Whom in starlit skies they read,
To Whom Thy people no fair cradle proffered,
In royal Bethlehem, the House of Bread.

With incense of devotion we adore Thee,
Low at Thy feet the gold of love we spread,
Myrrh of self-sacrifice we cast before Thee,
Whose guests we are within Thy House of Bread.

Type of the faithful in all lands and ages,
First-fruits of Gentiles called Thy courts to tread,
We seize and honor in the eastern Sages,
Who came to Bethlehem, the House of Bread.

With all the faithful in Thy heavenly dwelling
My we who at Thy Table here are fed,
Thy banquet share, and of the love be telling
That beamed in Bethlehem, the House of Bread.

Philadelphia, Epiphany, 1891.

IT is very gratifying to be able to announce that Bishop Courtney, of Nova Scotia, is better, and is considered to be in a fair way for recovery.

THE new Bishop of Worcester, Dr. Perowne, will reside at Hartlebury Castle, near Kidderminster, which has been the episcopal palace of this see for about six hundred years.

THE Bishop of Bedford thinks that the charities and the work of the Church are clearly suffering from the hysterical excitement caused by Gen. Booth's sensational scheme, but he is able to announce a conditional promise of £600 for the work in East London provided that 20 other persons will contribute £500 each before the 1st of February. He further states that if he were allowed to make public the name of the intending donor, it would invest the offer he makes with peculiar interest and importance.

THE Bishop of Peterboro' (Dr. Magee) denounces the present system of ecclesiastical courts as a scandal. They are extremely costly and the sentences inadequate; he knows a bishop who incurred £1,500 of expense in ridding his diocese of a drunken clergyman. What sort of discipline could be maintained in a regiment where the colonel has to spend all this money before a mutinous soldier could be placed in the guard room?

THE fund for the restoration of St. Saviour's, Southwark, has now reached nearly £30,000. The work of removing the nave is now far advanced, and has revealed many portions of the walls of the old church, still *in situ*, but for the most part in such a mutilated condition that it is doubtful whether much can be retained. Perhaps the most interesting discoveries are those of the remains of the ancient doorways, an Early English one on the south, a fifteenth century one at the west end, and two Norman doorways into the cloisters on the north side.

THE funeral services of the late Dean Church were held in St. Paul's cathedral, a very large number of clergy being present, with the Bishops of Oxford and London, and the Archbishop of Canterbury. In accordance with the wish of the dean, his remains were buried at Whatley, the quiet country parish from which he went to St. Paul's. Dr. Church charged his colleagues urgently that no memorial should be raised to his honor. They therefore feel that the best tribute they can pay to his memory is to comply with his wish, and will accordingly not attempt to raise any record to the memory of their chief, whom they so much loved and honored.

IT is a notable fact, says *The Pacific Churchman*, that within the past month three churches of the diocese of California—Grace and St. Peter's, San Francisco, and St. Paul's, Oakland—have announced weekly Celebrations, beginning with the first Sunday in Advent. Such changes speak of growth, and spring from welcome necessity. In the case of Grace church there is to be inaugurated an entirely new order of things. The church is to be open daily for prayer and meditation in accordance with the declaration of Scripture: "My house shall be a house of prayer for all people." There will also be a daily service at eleven o'clock.

THE Bishop of Gloucester and Bristol, presiding at a meeting of the Church of England Burial Reform Association at Gloucester, said the movement in favor of wicker coffins had prejudiced the public mind against the "earth to earth" mode of burial. Wicker coffins were obviously open to serious objection, but the coffin of compressed pulp, which had been substituted for that of wicker, was acknowledged to meet the requirements of sanitary science, and was largely used. His days on earth might not be many, and he did not intend that his body should be buried in an oak coffin with brass furniture. He pledged himself to have his body buried in a coffin of compressed pulp. His lordship concluded by saying that he hoped those who approved of the aims of the society would become regular subscribers to its funds.

THE Church at large and his many friends throughout the country, will learn with great sorrow of the affliction which has come to Bishop Neely, in the death of his only son, Albert, which occurred at Pasadena, Cal., on Friday morning, St. Stephen's Day, Dec. 26th. The Bishop and Mrs. Neely had taken him there a few weeks ago in the hope that the milder climate of that favored region would benefit him, but God willed it otherwise, and has taken him to his heavenly home, where he rests in peace. To his afflicted family, the sympathies of the Church will go out in tender affection. The Bishop and Mrs. Neely passed through Chicago, Saturday, with the remains, on their way to Portland, Me., where the interment will take place.

AT a meeting of the English Church Union, at Derby, on a Thursday of last month, Sir Walter Phillimore, referring to the Archbishop's decision in the case of the Bishop of Lincoln, spoke of the great learning, the attention to argument and evidence, the masterly order in the grouping of historical facts, the logical and literary finish, and the great and manifest desire to do justice, which the decision showed. The intrinsic weight and authority of the document was immense. He did not admit that the jurisdiction of the Court had been completely vindicated, or that all points of difference had been set at rest. The fact, however, remained that the chief Archbishop of the Anglican Communion had come to conclusions which were so favorable. The Bishop of Lincoln, who had been subjected to that unheard-of trial, had provoked it neither by arrogance, nor word, nor act, but had simply attended to his duty as a Christian bishop. The result was that the Bishop had been proved to be wrong liturgically, but not doctrinally, upon three of eight points which his opponents singled out.

SPEAKING of the Salvation Army scheme, *Church Bells* says: "London is being invaded by a great number of tramps and other poor folk from all parts of the country, in the hope that they may get 'something' from 'General' Booth. The roads toward London are swarming with vagrants of all descriptions, all coming to town. Provincial towns and districts are emptying of their poor, and may rejoice, but the strugglers in the congested districts of London may well groan at the impending invasion. The 'General' has barked and the beggars are coming, coming in shoals, expecting something from him. It is not very probable that they will get much, but a great additional burden will be inevitably thrown upon the shoulders of the clergy, and upon the organizations of the Church for the relief of the poor and suffering, which are always strained to breaking point at this time of year."

SPEAKING of Dr. Stanton's election to the see of Newcastle, New South Wales, an English paper remarks: "Bishop Stanton was a first-rate English parish priest, and he has made a splendid Australian bishop. He is a kind spiritual father, a wise ruler, a genial friend, just the ideal bishop required for an Australian see. He has brought the Church of Queensland into intimate touch with the people, and he will leave behind him there the good will and the affection of every one. It is not very long ago during the time of the recent strike, that Bishop Stanton might have been seen busily engaged in helping to unload one of the vessels lying by the quay of an Australian port, because hands were short and the need was urgent. He can turn his hand to anything, and now that he is going to Newcastle, there is no doubt that he will soon succeed in bringing Church influence to bear on a diocese which has been specially unfortunate, and which is grievously in need of guidance and patient labor."

THE Bishop of Chester has written the following letter to the clergy and laity of the diocese upon the Lincoln case: "The Bishop desires to express the conviction that the clergy and laity of the diocese are at one with him in thinking that full time should be allowed for that calm and thorough study of the Archbishop of Canterbury's judgment which should so obviously precede either utterance or action upon its conclusions. The educational value of the judgment can hardly be over-estimated. The atmosphere of history by which it is pervaded is in itself peculiarly seasonable and wholesome, and quite apart from questions as to the authority of the Court and the scope of the judgment, it will be readily granted that the rich, strong, clear, and essentially Catholic light with which the Archbishop and his assessors have invested and almost transfigured the points at issue should receive no common welcome in the minds of all those who seek the peace and fruitfulness of the Church." "The judgment," his Lordship says, "may at all events claim the authority that must always belong to the practically unanimous conclusions of a singularly competent body of experts, especially when those conclusions have been reached after solemn and searching inquiry."

A LETTER FROM GALVESTON.

DEAR LIVING CHURCH:—After thirty years I am here again in the Island City, the same yet not the same that I left "before the war." The same in its "silver margent by the sea;" the same in its soft climate, and sweet winter bloom, and never-ending diapason of surf on the smooth, wide beach; and more than all the same in the old church which has been the spiritual home of several generations. We could wish, indeed, that this were not quite the same; for the building which was imposing a half a century ago, now looks depressed, in sight of so many lofty buildings which munificent charity and public enterprise have erected. The raising of the streets has made the church look even less lofty than before. It is to be hoped that the Lord's house will not long be allowed to appear to such disadvantage by the side of secular architecture. The whole edifice should be raised several feet, and the tower be carried up to noble proportions. The exterior should be made worthy of the really fine interior, which has been vastly improved by the opening of the ceiling and the proper arrangement of the chancel. The proportions are very satisfactory; and the effect of nave and aisle, with tall, clustered columns, Gothic windows, and open-timbered ceiling, is grand. The organ is still over the entrance in a gallery, where the quartette choir has sung

from the days of the fathers; but now the organist sits there alone, while the surpliced choir is properly placed in the chancel at the other end of the church. The organ must soon follow and take its rightful place opposite the sacristy.

In noting wherein Galveston is *not* the same as thirty years ago, one thinks first of the rectory and the memorial chapel to the first rector, both adjoining the church. Texas was a republic when Benjamin Eaton began work here as a missionary of the S. P. G. Under his ministry and by the aid of his personal contributions, Trinity church was built. He was for thirty years the rector of the mission and parish, and in 1871, was stricken down in the pulpit, his last act and words being the benediction of his loving people. Tenderly they bore him from the church, and he never spoke again. His old house was on the site now occupied by the memorial. This consists of a school-room and reception room below, and of a chapel above. It is doubtless one of the most beautiful and finely-finished parish buildings in the country. About one-half the money for the building was raised by the ladies of the parish, and the remainder was given by Mr. Rosenberg, a worthy citizen. The same generous hand has erected a noble building for a public school, following the example of Mr. Ball, late of the honored firm of Ball, Hutchings & Co.

Thirty years ago the ordinary services of Trinity church and the pastor's visits to parishioners and the poor, constituted the Church work of Galveston City. But here, as in the Church at large, the missionary spirit has been awakened, under the leadership of the Rev. S. M. Bird, now for nineteen years rector. One of the missions of the mother Church has already developed into a self-sustaining parish with a hundred communicants—Grace church, of which the Rev. J. R. Carter is the rector. This parish is located in the western part of the city. It has a comfortable frame church and a large, new rectory. A larger and much handsomer church will probably be built in a few years, if the present energetic rector remains in charge of this promising field. Other offshoots of the parent tree are the North and East Missions, to both of which the indefatigable rector of Trinity church gives his weekly and almost daily services; and St. Augustine's mission to colored people, in the faithful charge of the Rev. Thos. W. Cain. "There is that giveth yet increaseth," is well exemplified in the case of the Church in Galveston. With all that is done for others, the old parish grows and prospers and improves. Last year several thousand dollars of debt was paid off and the number of communicants was increased by one hundred. The city itself seems to be entering on a new era of expansion, and that means for the Church larger opportunities, both in parish and mission work. The rector of Trinity church should not be for another year without an assistant. It is simply impossible for one man, however active, able, and devoted (all of which Mr. Bird is), to do the work for which, before God, the old parish of the city and State is largely responsible. Her equipment for the work is good, and it is already well organized on Church lines. The services, without any extreme ritual, are dignified and impressive; the Sunday schools are large and interesting, that of the parish itself numbering five hundred children; the vested choir, recently introduced, is doing well and winning the approval of many who did not, at first, favor it.

Many, indeed, are the changes that a generation brings about, in the world and in the Church. Both alike are unchangeable at the foundation; both follow unvarying laws, and keep within the limits and bounds of their respective order. But the forms and methods, like the machinery and dwellings of one age, may give place to other and better. The world moves and the Church moves, yet they are the world and the Church of our fathers. It is within the last generation that the Protestant Episcopal Church has awakened to new life, has put forth new energy, and vindicated her claim and title as a living branch of the one Catholic Church of Christ.

C. W. L.

Galveston, Christmas Day, 1890.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

At the last meeting of the Standing Committee, the papers relating to the election of the Rev. John W. Chapman as Bishop of Alaska, were laid on the table.

The Bishop returned to the city on the 1st inst., having been ill in Rockford since the Sunday before Christmas. He is somewhat better, though confined to the house.

A marble altar and reredos are to be erected in Grace church, Chicago, the gift of Mrs. D. H. Denton, in memory of her husband.

BATAVIA.—Calvary parish has recently suffered a severe loss in the death of one of its oldest members, Mrs. Emeline Derby, who had been identified with Calvary parish from its organization in 1855, and her husband, the late Mr. James Derby, a member of the original vestry, and of the building committee which superintended the erection of the first church building.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The annual dinner of the New York Alumni Association of St. Stephen's College, Annandale, to the warden of the College, the Rev. Dr. R. B. Fairbairn, was given at Martinelli's, on the evening of Dec. 30th. A very pleasant evening was spent, and short speeches were made by the Rev. Dr. Fairbairn, the Rev. Dr. Arthur C. Kimber, of St. Augustine's chapel, New York; Prof. Hopson, of the College; Canon Fulcher, of Albany, and others. Dr. Fairbairn's genial Scotch face wore an especially happy expression when he rose to announce that he had received a check for $25,000 from the Rev. Dr. Charles F. Hoffman, for the erection of a new dormitory building on the college campus, to accommodate the increased number of students. This last gift of Dr. Hoffman makes the whole amount of his donations to St. Stephen's, $100,000. At present, the application of students for admission is far in excess of accommodations, and the increased usefulness of the college is dependent only on increase of means. The sum of $10,000 has been contributed for an alumni professorship, which it is proposed to enlarge. Endowment is yet needed for professorships, for two tutorships, and for scholarships. A fire-proof library building is a want, for which $5,000 is already in hand as a beginning. Three houses for professors should be provided at an early day. St. Stephen's College has passed its 30th year. Dr. Fairbairn has been warden for most of its history, and has seen it steadily grow from the day of small things to the present day of acknowledged strength, and of new and bright hopes. Of its graduates, 200 have taken Holy Orders.

Bishop Potter made a visitation of St. Luke's Hospital on Christmas morning, and confirmed 11 persons. It is his custom to select the greater festivals of the Church as the time for visiting places of suffering and sorrow, or institutions of charity. On the day of his consecration to the Episcopate he made his first episcopal visitation to the city institutions at Blackwell's Island.

Arrangements have been entered upon by the vestry of Grace church, Broadway and 10th st., of which the Rev. Dr. Huntington is rector, to construct a memorial of the late Miss Catherine L. Wolfe, who was a parishioner of this parish and a most liberal contributor to its work. The memorial is to be in the form of a carved Gothic doorway on the southern side of the church, which will be made to correspond with one erected by Miss Wolfe herself on the northern side. The cost, which is estimated at $4,000, will be met by voluntary offerings of the congregation.

The chapel of Columbia College is being thoroughly overhauled during the holiday vacation. The ceilings and walls are being repaired, the seats altered, and the organ removed to the end of the building opposite to that where it has heretofore stood.

On New Year's Eve the chime of old Trinity church rang out a long programme of popular and patriotic airs. The new chime of St. Andrew's church, 5th ave. and 127th st., began at 11 o'clock a similar programme, ending with "Praise God from whom all blessings flow."

The Society of St. Johnland held its 20th annual meeting Dec. 27th, at 12 W. 11th st. The treasurer and the executive committee reported that the receipts for the past year had been $20,279.20, and the total expenditures $20,981.70, showing a need of larger income. The number of city beneficiaries during the year was 198; non-residents, 136; old men, 47; boys, 46; girls, 53. An election of officers followed, Mr. Henry A. Oakley, being chosen president; the Rev. E. Winchester Donald, D. D., vice president; Mr. John A. McKeim, secretary, and Mr. Edward Schell, treasurer. Among the trustees elected were, Bishops Potter and Littlejohn, the Rev. Dr. R. F. Alsop, of Brooklyn, and the Rev. Arthur Brooks, and the Rev. Henry Mottet, of New York. This charity was founded and is mainly sustained by friends in New York, but is located in Long Island. Its administration is still conducted from New York, but of course not as a diocesan work.

The Galilee mission of Calvary church was established by the Rev. Dr. Henry Y. Satterlee a few years ago, with the object of reaching the rough class of men who congregate on the east side of the city in the neighborhood of 23rd st. A very simple Sunday night service was begun, with music of a hearty, bright character, and pointed, plain preaching. Besides the manifold activities of the wealthy parish church a chapel for the poorer classes had already long been sustained in a well-appointed chapel building near 23rd street ferry—a chapel which has been well officered and administered, and of which Bishop Walker was in charge before he went to his missionary jurisdiction in the West. But regular services of the Church require a degree of respectability in the worshippers, and a certain reverent fitness. The problem of how to reach the "unwashed;" how to bring within spiritual influences the roughest class and especially rough men, was one which pressed upon the rector of this fashionable church, as it has upon many another earnest priest of the Church, and his experiment toward a solution has resulted in a distinct measure of success. The Church has sought them, stooped down to, and lifted them up, and the simple services have been attended from the first, and have come to exert an unmistakable influence. The Christmas celebration at this Galilee mission was a characteristic one. The crowding of former years had necessitated the use of tickets, which were freely given to 300 homeless men, who had been regular attendants. Long before the time for the doors to open, a crowd of these unkempt fellows, many of them drunkards reformed through the influence of the mission, assembled from every direction, eager to get in. There was Christmas music, and addresses from the Rev. Dr. Satterlee, and one of his assistants, the Rev. S. M. Cooke. Then bowls of coffee and trays of buns were passed around till all had had enough, followed by bricks of ice cream and two cigars to every man; and out they went into the night again with three cheers to the Rev. Mr. Cooke, the clergyman in charge. This mission is to be strengthened hereafter by a coffee house, which was opened in an adjoining building Christmas Eve, by Bishop Potter and Dr. Satterlee. The house is to be supported by Calvary parish, and has been placed in charge of Mr. and Mrs. Turner, who have had experience in such effort in London. The aim is to counteract the influence of the saloons by supplying good wholesome meals at cost price. Lodgings are also provided, and there are attractive rooms for billiards and other forms of recreation.

The trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen held their annual meeting on Dec. 13th, at 29 Lafayette Place. The treasurer reported receipts from Sept. 14th, 1889, to Sept. 30th, 1890, as follows: Individual contributions, $3,301.37; church contributions, $3,867 68; Legacy, I. M. Haughwont, $200; interest on investments, $1,020; royalty on the Hymnal, $1,850.04; total, $11,239.09. The secretary and financial agent reported that during the year ending Sept. 15th, 1890, $10,950 were divided among 147 beneficiaries—104 widows, 33 clergymen, and 10 orphans—from 44 dioceses. There were no charges against the fund of any kind. The Rev. William S. Langford, D. D., was elected to fill the vacancy in the Board.

RYE.—The Christmas-tide services at Christ church were particularly interesting. The first was on Christmas Eve at 7:30 when the parish Sunday school had its festival. Choral Evensong with the carols was sung by the school led by the vested choir, the service being intoned by Mr. F. S. Moore, the lay reader of the parish, a student of the General Seminary. An address was delivered by the rector. On Christmas Day at 11 a. m. Morning Prayer and Holy Communion were admirably sung by the vested choir, now only eight months old. At Grace chapel, Milton (a chapel-of-ease of the parish), Evensong was said and an address delivered by the lay-reader. On Monday, Dec. 29th, at 7:30 p. m., the Sunday school of Grace chapel had its festival. This parish is in a most flourishing condition in every way, largely due to the energetic and efficient rector, the Rev. W. W. Kirkby, D. D.

MIDDLETOWN.—Special Epiphany services will be held in Grace church, the Rev. Chas. Scadding, rector, commencing Jan. 13th with a Quiet Day, conducted by the Rev. J. O. S. Huntington, O. H. C. On Wednesday, Jan. 14th, there will be a missionary service at 7:30 P. M., and on Thursday, a meeting of the archdeaconry of Orange, followed by a Confirmation service by Bishop Potter.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

RIVERSIDE.—The Christmas services in All Saints, the beautiful church in this city, began at 8 a. m. with a Low Celebration of the Holy Communion. The Rev. John Ambrose, of Digby, N. S., now spending six months' leave of absence in California for rest and recuperation, was Celebrant. At 10:30 the church was filled with a deeply attentive congregation, of which a considerable number were of other religious bodies. The service consisted of Matins and a High Celebration of the Holy Communion, both fully choral, the rector, the Rev. B. W. R. Taylor being Celebrant. The chants were a Gregorian and a single Anglican, which, with the hymns, evoked a hearty volume of sacred melody, not only from the vested choir, but the whole congregation. Hymn No. 17 was used as the Introit, and the *Agnus* was sung after the act of consecration. In this church the eastward position is the rule, and the two lights on the altar as well as the vestments are used. The sermon, a very thoughtful and able one on the Incarnation as the central doctrine of the gospel and the only source of faith, hope and charity, was preached by the rector. The church was beautifully decorated. It may be added that the number of communicants, including both Celebrations, was 71, of whom a goodly proportion were males, a good sign, among many others, of the spiritual progress of this parish. The Offertory was for the "Infirm and Disabled Clergy Fund of the Diocese," and amounted to $40.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

On Dec. 9th, Bishop Spalding held a Confirmation service in the church of the Good Shepherd, Colorado City. Among those presented for Confirmation by the Rev. J. C. S. Wells, rector of St. Andrews, Manitou, and in charge of the work at Colorado City, were John Harrington, wife and two daughters. Mr. Harrington was the Meth-

odist minister at that place, resigning his work in order to enter the Church. He was a faithful and successful minister among the Methodists, and the change was the result of a course of reading and close study. He has been admitted as a candidate for Holy Orders, and will become the assistant of the rector at Manitou, having charge of the church of the Good Shepherd.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

TOPEKA.—On a recent Sunday the Bishop made a visitation for Confirmation, to the church of the Good Shepherd, it being the second class presented during the year by the Rev. W. B. Guion, pastor of the church, who has made it one of the foremost churches in the diocese, having now nearly 200 confirmed persons, and having built up the Sunday school from the smallest to be the largest in the diocese, having raised also the money to pay all its floating debts. The same minister has charge also of Calvary Mission, and of Emmanuel church, in the suburbs. During the year past, the former has paid for two church lots, while the latter, formerly closed, has awakened to new life, its services being well attended, and its contributions to missions unusually large. Mr. Guion also conducts the services at the chapel of Christ's Hospital, a noble institution, doing a great work among all classes of people, without reference to their system of worship.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

The parish and the rectory of St. Stephen's church, Milburn, are in deepest mourning during this Christmas feast, for the sudden decease of the beloved wife of the faithful rector, the Rev. A. U. Stanley. The burial service was on the Feast of St. Stephen, at the church, with a memorial Celebration. *In pace.*

SHORT HILLS.—The chancel of Christ church has been enriched by the gift of his family, with two windows *in memoriam* of the Rev. Julius D. Rose, M. D., Ph. D., who fell asleep in Christ on the 12th of Sept. last, in his 66th year, and was buried from this church, with a very appropriate service. The address delivered by the rector, the Rev. N. Barrows, has been published by request of the clergy present, and is a loving tribute to the character and work of this faithful priest, this learned scholar and educator, who was, at his decease, the senior presbyter of the diocese. The memorial windows are on either side of the altar, with allegorical figures, one with sword and armor representing the Church Militant, and the other, with the palm and the crown of life, representing the Church Triumphant. A service of benediction of the windows was held after Evensong, on the Feast of Holy Innocents.

Two missionary boxes of valuable apparel have been sent to the West recently from this parish, and the Ladies' Guild has now undertaken a third for a missionary at the South. Miss Emery has recently visited and addressed the guild.

An exceedingly beautiful wedding service was solemnized lately in this church, the marriage of the rector's daughter to a gentleman of the parish. A portion of the fine choir of the cathedral at Garden City, Long Island, assisted, under the direction of Wm. H. Woodcock, *Mus. Doc.*, the Lohengrin Wedding March being sung as the processional, also an anthem, and Keble's lovely hymn, "The Voice that breathed o'er Eden," as the recessional. The music was exquisite. The chancel was decorated with palms, plants, and flowers, and brilliantly lighted.

The Christmas decorations of the church are exceptionally beautiful; the beautiful white lilies and other flowers for the altar and the font, with palms, being furnished by the parents, *in memoriam* of a lovely little girl recently taken by the Good Shepherd to Himself. This touching memorial gift of flowers will be continued. The Christmas services were well attended, the number of communicants at both Celebrations being unusually large. The music was a notable feature. The service at the mid-day Celebration was Tours in F., except the Te Deum which was Woodward's. The Nicene Creed was finely rendered after the Gospel, and the *Agnus Dei*, during the reception, was specially impressive and devotional.

NORWOOD.—The service in the church of the Holy Communion, on Christmas morning, was taken by the Rev. E. Breddin Hamilton, M. A., assisted by Mr. F. A. Fothergill, B. A., who is in temporary charge of the parish. The singing was bright, and well rendered. In the afternoon, the children of the Sunday school were given their annual Christmas party. Mr. and Mrs. and Miss Oakley, who take a keen interest in the school and church, came up from New York, and with others assisted in making the festival a success. The service consisted of carols, collects, Scripture reading, and address by the Rev. M. M. Fothergill, rector of Tenafly. The church was tastefully decorated, and the congregations good and devout.

TENAFLY.—The Christmas services in the church of the Atonement were very hearty and bright, the singing being exceptionally good. The congregations were large, with a goodly number at the Holy Communion both at the early and later celebrations. Both the church and the mission chapel were beautifully decorated. On Monday evening, the 29th, the annual Sunday school festival was held in the church. A magnificent Christmas tree was most tastefully decorated by the teachers. The service consisted of old English carols, interpersed with versicles, the Apostles' Creed, and the Lord's Prayer. The lesson was read by the Rev. E. B. Hamilton, M.A., and the address given by the Rev. D. Parker Morgan, D.D. The singing was admirable. J. Hull Browning, Esq., superintendent of the school, distributed the handsome and costly presents, which had been provided for the children and teachers. Just before the Benediction, Mr. Browning, on behalf of the ladies of the congregation, in a few well chosen words, presented to the rector, the Rev. M. M. Fothergill, and to Mrs. Fothergill, a valuable present, as a token of their esteem.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

A musical festival was held in Trinity church, Rochester, on Dec. 9. The rector, the Rev. Warren C. Hubbard, who, while in charge of St. Paul's, Brooklyn, was one of the founders of the Choir Guild of the diocese of Long Island, determined to inaugurate a similar movement in this city, where there are surpliced choirs in four of the parishes, viz.: Christ church, St. Paul's, Epiphany and St. Andrew's. It was thought best to begin slowly, and the choirs of the two older parishes were selected—Christ church and St. Paul's—who, in conjunction with the choir of Trinity, rendered a fine selection of standard music in the presence of an overflowing congregation. The organ was supplemented by a piano and a quartette of stringed instruments. The service was full choral, the rector acting as cantor. The opening voluntary was a largo movement of Handel, rendered by the organ, piano, and stringed quartette. The processional, Le Jeune's setting of "Jerusalem the Golden," immediately followed. The Psalter, consisting of Psalms CXLIX. and CL., was chanted, and followed by Tours' *Gloria in Excelsis*. After the Creed and Prayers, the following programme was carried out with most praiseworthy results: Solo, "One sweetly solemn thought," Ambrose, was sung by Master Owen, of Christ church choir; chorus, "Awake, thou that sleepest," Stainer, sung by the choir of Trinity church; baritone solo, "Thus saith the Lord," from Gaul's "Holy City," Mr. Jas. Rawnsley of St. Paul's choir; chorus, "O, give thanks unto the Lord," by Farebrother, Christ church choir; solo, "Angels ever bright and fair," Mrs. Whitehead, of St. Paul's; violin solo with quartette and organ accompaniment, Cavatina, by Raff; chorus, "Blessed be the God and Father," Wesley, St. Paul's choir; solo, "Come unto Me," Coenen, sung by Master West, of Christ church choir; solo, and quintet, Mendelssohn's "O for the wings of a dove," by the soloists of Trinity choir. After the closing collects and blessing, the choirs returned to the parish building, singing as a recessional, "Rise, crowned with light," tune, Russian Hymn; Postlude, grand march from Gounod's *La Reine de Saba*. The lovers of Churchly music were enthusiastic in their praises of the evening's work, and grateful to the Rev. Mr. Hubbard for his strenuous efforts to infuse new energy into the Church life of this rural city.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

CITY.—The Christmas services partook of the general joyfulness of the day, and were everywhere well attended. There were two early Celebrations at the Cathedral, at which more than 100 persons received. At the High Celebration, the Bishop was celebrant and preacher, and the music was Tours in C, the choir being accompanied by the great organ, as well as the choir organ. At St. Paul's, the Hallelujah Chorus from the Messiah was rendered, the service being Morning Prayer and the Holy Communion. There was a large congregation, with elegant floral decorations and fine music, at St. James, the rector, the Rev. E. G. Richardson, being preacher. At St. Luke's, the Rev. Dr. Ashley was Celebrant, assisted by the Rev. Geo. W. Lamb, deacon in charge. Particular requests for liberal offerings had been made, with most pleasing results. The other city churches were also generally well filled, and the floral display and musical programme were well arranged.

The work among the Germans is enthusiastically pushed by Dean Williams, who has made an appeal for financial assistance to increase the work. Though the German services at the Cathedral are of recent beginning, already marked results have been attained. The German Prayer Book is generally well received and used by the worshippers. The outlook is considered by the dean to be very hopeful. Individual cases of interest have already developed.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

The following places are now being served from Monroe, viz: The Island where services are held in the school-house; Bastrop, a large country town having a small church; Mer Rouge, with a nice little church, and a village of about the same size as Bastrop; Oak Ridge, with small church; Minden, a busy little place between here and Shreveport, with church; Ruston, with no church, the Methodist body being very strong there, but there are 6 or 8 Church families in the place; Tallulah, where is also no church. With so many places to serve, besides 2 daily services with Catholic usages at Monroe where is a good brick church, there is much hard work to be done; but Archdeacon Moore, who is in charge, is reported to have good management of things generally. His archdeaconry is a very large one, consisting, we believe, of about 100 miles, and he himself being the only priest, with the exception of Dr. Dickinson Dalzell, at Shreveport, 97 miles west of Monroe. However, in spite of many difficulties, Dissent not the least among them, there is something favorable to show for the work done. Archdeacon Moore has been, during his 2½ years tenancy of his rectorship, able to present a goodly number of candidates for Confirmation, and there is every hope of the work going on improving, though in all places where the Church has got in a lukewarm condition, through lack of sufficient clergy, there can only be slow and gradual growth and extension.

NEW ORLEANS.—The Woman's Guild of Trinity church has placed a beautiful memorial window in that church to the late Bishop Harris of Michigan. Bishop Harris was once rector of Trinity church, and his memory is revered by those to whom he ministered as a priest; he was also greatly loved by the children, and the window represents Christ blessing children, that being deemed an appropriate subject under the circumstances. Beneath the window is this inscription:

To the memory of the Rt. Rev. Samuel Smith Harris, D. D., LL. D., Soldier, Priest, and Bishop; an eloquent man and mighty in the Scriptures.

The episcopal mitre stands out in bold relief. The whole window is made up of designs so rich in color and so deeply tinted as to cause the sunlight at mid-day to cast a beautiful radiance into the church.

VIRGINIA.

FRANCIS MCN. WHITTLE, D.D., LL.D., Bishop.
ALFRED MAGILL RANDOLPH, D.D., Ass't Bishop.

NORFOLK.—On Sunday, Dec. 14th, the Rev. O. S. Barten, D. D., celebrated the 25th anniversary of his rectorship of Christ church. The actual date was on the Tuesday following, but the event was a little anticipated, owing to the fact that it was the nearest Sunday to the anniversary of the event, and the services in the morning and afternoon were made particularly bright on this account. Both of them were full choral services, and the choir, under the direction of Mr. J. J. Miller, the organist and choirmaster of Christ church, rendered a number of very beautiful selections that were greatly enjoyed by the large congregations that were present, and which were not made up entirely of the members of Christ church. The rector preached a very interesting sermon on the occasion. The offertory contained a purse for Dr. Barten, a gift from his congregation, which, with a vacation that will be granted to him next summer, will allow him to spend a season in Europe with relatives and friends. After the service, quite a large proportion of the congregation remained until Dr. Barten made his appearance from the vestry-room, and congratulated him heartily, and with prayers for his continuance in the position he has so long held.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

DETROIT.—St. George's church appears filled with new life. The people are ready for work, and seem very willing to take upon themselves the building up of a strong parish. The weekly Celebrations are being well attended by those hungering for the Bread of Life. There is every reason to believe that there is a strong spiritual growth. The children's Christmas festival was held Monday night, Dec. 29th. The church was crowded. A beautiful manger instead of a tree) was used, and from it the Christmas gifts were given to the children and an instructive lesson was taught by its use. The Bishop expects to visit this parish very soon.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop.

LOUISVILLE.—Grace church, Christmas eve, held a vigil service at 11:45 P. M., with High Celebration at midnight. The service was very elaborate, the Mass being the composition of the organist of the parish, with cornet accompaniment. The vocal portion of the service was rendered by the vested choir of 30 men and boys. A very large proportion, fully three-fourths of the large congregation then present, partook. This parish church has lately been much improved by re-frescoing the ceiling and walls, and replacing the old windows with new ones of beautiful stained glass. The parish is active and growing.

The Rev. Robt. Barnwell, of St. John's parish, has resigned the rectorship and accepted a call to take charge of Grace church, Paducah.

Bishop Dudley held service on Christmas Day at Trinity church.

Notwithstanding the unpleasant state of the weather, large congregations were present at all the churches on Christmas Day. Elaborate musical programmes appropriate for the season, with celebration of the Holy Communion, were the general features in all our churches. Many of the sects held religious services, offering a very appropriate musical programme.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

The following visitations for the Bishop of the diocese, will be made by the Bishop of Rhode Island:

JANUARY.

11. A. M., St. Anne's, Lowell, with House of Prayer and North Billerica; evening, St. John's, Lowell, with Chelmsford.
12. Evening, Good Shepherd, Boston, with church of the Redeemer, St. Mary's, Dorchester, and Grove Hall mission.
13. Evening, St. John's, Cambridge, with St. Bartholomew's; also Arlington, West Somerville, and Brighton.
14. Evening, St. Paul's, Dedham, with Good Shepherd; also Roslindale.
15. Evening, St. John's, Framingham.
16. Evening, Webster, with Oxford.
18. A. M., St. John's, Worcester, with St. Matthew's; also Cherry Valley and Wilkinsonville; evening, All Saints', Worcester, with St. Mark's; also Rochdale.

BOSTON.—A tablet to the memory of the late Rev. B. B. Killikelly has been placed in St. Andrew's church. It is a massive bronze cross of the Celtic pattern and rests upon a sandstone base. The design was suggested by one of the ancient monuments of the Island of Iona. Mr. Killikelly was the organizer of St. Andrew's parish.

The Sunday school building of the church of the Advent is fast drawing towards completion. It is the gift of F. W. Hunnewell, as a memorial of his wife. It will seat 200 people, and opens into the church through two arches. The new tower is being finished. The expense of this is defrayed by the family of the late Horatio Bigelow. The new window, the gift of Mrs. J. H. Sturgis, is in memory of Mrs. F. W. Hunnewell, and was made by Clayton Bell of London. All these additions will cost about $45,000. Besides the above the carving of the unfinished stone capitals of the church has been begun, and the reredos presented by Mrs. J. L. Gardner, and now being made in London, will arrive in time to be placed at Easter. This parish has three priests, and is the most successful and growing one in the city.

The committee who had charge of the theatre services last year in the Grand Opera House, have felt justified on account of past success, in bringing the matter before the Churchmen of this city, giving the particulars of the undertaking, the names of the preachers, and the amount of money expended, which has been $1,204.19. They ask for a continuance of the generous contributions of the past year, so that the needed sum of $1,600 may be raised. The Bishop of the diocese has heartily commended the project in a printed letter. Contributions are received by the treasurer, Mr. Joseph F. Woods, 29 Harrison ave.

WALPOLE.—Epiphany mission has been placed in charge of the Rev. Charles E. Barnes, late of New Bedford.

CAMBRIDGE.—Ascension mission, under the charge of the Rev. L. H. Merrill, is doing a promising work. The Sunday school has increased to 130 scholars, with 14 officers and teachers. The choir numbers 24 boys and men, and 26 girls. At a sale recently held, over $300 was raised for needed improvements.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—For many years St. Ann's church has held a midnight service on New Year's Eve, the church usually being crowded by a fashionable congregation gathered from all parts of the city. The service this year began at 11:30 p. m., and was of a very solemn character. The chimes rang in the New Year.

At St. Peter's church, State st. near Bond, the rector, the Rev. Lindsay Parker, conducted a New Year's Eve service. Large numbers attended, and the doors were closed a quarter of an hour before the time for the service to begin.

On the Sunday after Christmas a children's service, with Jacob's ladder, was held in St. John's church, with singing of carols. The rector, the Rev. George F. Breed, made a brief address to the children on the meaning of the occasion. On Tuesday, Dec. 30, the choir boys gave their third annual Yuletide carol service, with selections from Mozart, Faure, Shelley, and Mendelssohn, and the Hallelujah chorus from Handel's Messiah. The Sunday school of the parish now numbers nearly 400 teachers and scholars, about 100 of these being in the infant class. The average attendance is good, with new additions made every Sunday. No unusual means, whatever, have been used to induce scholars to attend. A Christmas box was sent by the children to St. Simon's Orphanage, filled very generously with their books and toys, to help make a merry Christmas for the 150 little colored children in that institution. St. Agnes' Chapter of the parish guild has assumed the financial responsibility of changes in the chancel of the church, to cost about $300. Plans have been drawn and the work will be carried on under the supervision of the vestry. A pulpit light has been presented. The parish has a number of flourishing guilds.

The Sunday school of St. Bartholomew's church, celebrated its annual Epiphany festival Friday evening, Jan'y 2nd. The service began at 7:30 o'clock in the church, the regular choir being aided by a chorus of girls. The Rev. Turner B. Oliver, the rector, made an address, after which the school marched from the church to the Sunday school building. A large receptacle patterned after a manger was placed in the entrance, and as the children passed this, they deposited in it various gifts for presentation to institutions of charity. They subsequently enjoyed a Christmas tree of their own.

St. Mark's church is making remarkable progress under the rectorship of the Rev. Spencer S. Roche. Mr. Roche's father, Dr. John A. Roche, is a prominent Methodist minister, both of whose sons are now in orders of the Church, the younger, the Rev. Olin S. Roche, having lately become rector of St. Peter's church, New York; the elder became, in 1875, rector of St. Mark's. The parish which was originally founded by the church of the Holy Trinity had had a struggling existence of some 25 years, encountering many discouragements. The church edifice was a poor structure of brick, and heavily encumbered with debt. This debt was gradually paid off, and in 1885 a fine Sunday school and parish building was constructed. Three years later, in 1888, the present church was begun and the first service in it was held on Easter Day, 1889. It is a beautiful and most substantially built Gothic edifice in cruciform design, and with a fine chancel. The entire property, which is very complete in internal arrangements for convenience and parochial use, cost some $75,000, and there is an indebtedness of $28,000 that will doubtless be gradually reduced. The income of the parish for the last year was about $12,000, more than half of which was for current expenses. The seating capacity of the church is 700, and that of the chapel 500. The number of communicants is 419.

On Christmas Eve, St. John's church, Fort Hamilton, was partially burnt. The discovery of the fire was made about midnight, and the fire company and the village promptly responded, and by vigorous efforts succeeded in saving the church. The chancel and vestry, with part of the roof, were destroyed, and the walls much damaged. The church furniture and the organ were saved. The property was insured, and the damage, which may exceed $1,000, will be fully paid for by the insurance companies. But the Christmas services had to be abandoned, and the church will not be suitable for use for some time; a serious drawback to the parish. The edifice was of wood and has stood for about half a century. It has long been under the rectorship of the Rev. Robert B. Snowden.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

St. Luke's parish, Georgetown, has sustained a great loss in the death of Miss Jane McMillin, who fell asleep Sunday morning, Dec. 28th, Innocents' Day, aged 79 years. In "innocency of life" and "constancy of faith even unto death," she glorified God's holy Name.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The Standing Committee at their last meeting held in New Haven, Dec. 15th, 1890, refused their consent to the consecration of the Rev. Jno. W. Chapman as Missionary Bishop of Alaska, but such action was not based on grounds affecting the personal character of the Bishop-elect. At the same meeting consent was given to the Consecration of the Rev. H. Melville Jackson as Assistant Bishop of Alabama.

Christmas in Connecticut was a most delightful day this year. The weather was real winter weather but not too cold. Though there was no snow yet it seemed like olden times. From all quarters we hear the day was celebrated with unusual joy.

KENT.—The rector commenced his Christmas services with a school house meeting in Macedonia. The building was very tastefully decorated with greens, and a good congregation were present. The services were very hearty and greatly assisted by the parish choir, which furnished the music for the occasion. In the parish church the usual Christmas morning service with Holy Communion was held at 10:30 A.M. In the evening the children's service, with the customary Christmas tree, was held. The singing of the carols was very creditable. About 65 children received Christmas presents. A nice little sum of money was also presented to the rector's wife, who has greatly assisted him in his work as leader of the choir, and of the singing in the Sunday school.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Bishop Weed, Dec. 13th, confirmed a class of 13 at Fort Barrancas, the pastorate of the Rev. J. C. Kerr, chaplain U. S. Army. The class was composed of enlisted men and others living on the army reservation thereabouts. Assisting in the ceremony were the choir of Christ church of Pensacola. Chaplain Kerr has been but recently detailed to duty at Barrancas, and that he is doing good work there is a fact readily attested in that he has already prepared a class for Confirmation.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The Rev. W. H. Moffett, rector of the church of the Ascension, Claymont, died suddenly from heart failure, on Friday, Dec. 19th, while on his way to the railroad station, and was buried on Monday, Dec. 22nd, in Old Swedes' (Holy Trinity) churchyard, Wilmington. The Bishop and ten priests took part in the Burial Office at the church at Claymont. After the commitment of the body, the clergy met in the old church at Wilmington, and addresses were made eulogizing the deceased rector of Claymont, by the Bishop and the Rev. Lewis Gibson; also by the Rev. Messrs. Lightner, Dr. Hoskins, T. G. Littell, D. D., Howard, and Murray. The Bishop was chairman of the meeting, and appointed a committee to draft resolutions expressive of the deep sympathy of the diocese for the family of the dead priest. The resolutions will be prepared and read at the next regular meeting of the Clerical Brotherhood, which meets at Bishopstead, Wilmington, Jan. 13th. The Rev. William H. Moffett was born in Ireland, in 1837, coming to this country when a boy. He and Bishop Coleman were graduated in 1861 from the General Theological Seminary in New York. He was rector of Christ church, Newton, in the diocese of Newark, for 15 years. In June, 1885, he was offered the consulate at Beirut, which he declined; but his health failing him, he accepted the position of U. S. Consul at Athens, in July of the same year. Returning to this country at the close of the late administration, he accepted a call to the parish at Claymont, in order to be with his old college friend. In the short time he was in charge of the parish, he had endeared himself, not only to every member of this parish, but even to those who spend their summers at Claymont. His death will be a serious loss to the diocese.

MONTANA.

LEIGH RICHMOND BREWER, S.T.D., Bishop.

VIRGINIA CITY.—St. Paul's church, the Rev. R. P. Eubanks, rector, is the oldest church in this part of the far West. It was here that Bishop Tuttle spent his first winter in the West, built his first church, and held his first Confirmation. The church has been recently repaired, the need of which has long been felt. It now presents quite a neat and Churchly appearance. It will no doubt gladden the heart of Bishop Tuttle to hear that his old church is still prospering, and the people who began the mission with him are still many of them living here and helping along in good works.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

The Standing Committee of the diocese met on Dec. 11th, and gave consent to the consecration of the Rev. Henry Melville Jackson as assistant Bishop-elect of Alabama.

DENTON.—Three beautiful memorial tablets have been erected in Christ church, this place. One, on the wall to the left of the altar, in memory of the Rev. Edward Josiah Stearns, the first rector of the church, was given by the congregation; a memorial cross on the re-table was the gift of Mrs. Horsey and family to the memory of Mr. William G. Horsey, a vestryman of the church; and the other, a credence in memory of Miss Mary Cecilia Ridgely, the organist of the church for many years, was presented by her father and mother.

EASTON.—The committee on the episcopal residence has purchased the residence of the late Ex-Governor P. F. Thomas, on Railroad Ave., in this town. The price paid is $6 650. Bishop Adams will occupy it about February 1st, 1891.

WASHINGTON.

JOHN ADAMS PADDOCK, D. D., Bishop.

SEATTLE.—Bishop Paddock visited St. Mark's parish Sunday, Dec. 21st, St. Thomas' Day, and confirmed a class of 20 adults. The service with special music was inspiring. Christmas Day was observed at St. Mark's with unusual interest. The guilds combined in producing most tasteful and beautiful decoration, the rood screen built from floor to roof, and the lettering over the chancel, being the chief feature. The congregation filled the church, and throngs of communicants attended the Sacrament.

WYOMING AND IDAHO.

ETHELBERT TALBOT, D.D., LL.D., Bishop,

MOSCOW.—There is pressing need in this mission, of which the Rev. T. Murphy has been put in charge, of a place in which to conduct services, the rents being very high. The population numbers about 3,000 people—mostly poor, and of the farming class. Services are at present held in the largest and best room in the priest's house, which is 10x12 and 8 feet high. Sunday school is held in the same room. The people have resolved to try and build a church at a cost of $2,000, the Bishop promising $500 when they have raised $1000. The contract has been let in faith, believing the Great Father will raise up friends to help His work.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—The Rev. R. W. Forsyth, formerly rector of Christ church, this city, but now in charge of Trinity church, Portsmouth, Va., who has been dangerously ill with typhoid fever, is convalescing.

Improvements and additions will soon be made to the church of St. John the Baptist, on Barre st. They will consist of a recess chancel and new roof to the church, interior and exterior painting, etc. The Rev. Henry Tarrant has recently been appointed as rector of the church.

Over $2,000 has been expended in improving the church of the Messiah, the Rev. Peregrine Wroth, rector. During the pas

year a paid quartette and a volunteer choir of 15 voices have been organized.

On Sat., Dec. 6th, the Bishop instituted the Mother Superior of the Order of the Sisters of All Saints, in America, at their house on Eutaw st. The head of the order came over from England to be present on the occasion. The Bishop made an address. The order was formerly known as a branch of the one in England, but now is virtually independent. Their building on Eutaw st. was designed by C. Buckley Ghequier, architect. It is of the Gothic style of architecture, adapted to the semi-secular purposes, for which the building is designed. Between the two main arches on the first floor is a carving of the seal of the order. The building has four stories and a basement. Dr. Paine, of Mt. Calvary church, is chaplain of the order.

At a meeting of the Standing Committee, held Dec. 12th, in the church of the Epiphany, testimonials were signed in favor of the consecration of the Rev. H. Melville Jackson as assistant-Bishop of Alabama; and consent declined to the consecration of the missionary Bishop-elect of Alaska on account of canonical difficulties.

WASHINGTON, D. C.—The jury in the long litigated case of Harriett J. Woods *vs.* the vestry of Trinity church, which was begun in 1884, returned a verdict for the plaintiff in $20,000. The plaintiff, then a little girl 11 years of age, was passing on the 26th of May, 1883, on the sidewalk near D and Third st. when she was struck and paralyzed by the falling of a heavy shutter from one of the windows of Trinity church. The verdict was entered, and Mr. Wm. A. Melvy, attorney, who is one of the congregation, filed a motion for a new trial.

Prof. Charles J. Coleman, lately of Cincinnati, Ohio, has been appointed as musical director and organist of Epiphany parish. The Church Home in Epiphany parish on donation day, realized $1,089.60.

The Rev. Randolph H. McKim, who at a recent meeting of the Church commission for work among the colored people, was elected a member of the board, has accepted the election.

JESUPS.—The Bishop visited St. Mary's church, the Rev. Henry Tarrant, missionary in charge, recently, and confirmed a class of seven persons. The congregation has lately beautified the church. New windows have been put in the chancel and two robing rooms have been put up by the arrangement of portieres. The interest in the church gives evidence that the congregation is determined to build up the church. At an early date the Bishop will send a minister to take charge at St. Mary's in connection with the church at Annapolis Junction, which is now supplied from St. Phillip's, Laurel.

WESTMINSTER.—The Bishop confirmed a class of 20 persons in Ascension church, the Rev. Wyllys Rede, rector, on Dec. 5th.

CHURCHVILLE.—Dr. Harvey Colburn, aged 86 years, died on Monday, Dec. 1st, at the rectory, the home of his son, the Rev. Edw. A. Colburn. Mr. Colburn lived some time in Washington and Baltimore, and in both cities was prominently connected with the Church; he was for several years secretary of the annual diocesan convention. Funeral services were conducted at the rectory by the Rev. Edw. W. Wroth, assisted by the Rev. Messrs. W. A. Alrich and M. Stryker. The remains were interred in the Baltimore Cemetery.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

The quarterly session of the Convocation of Burlington convened Dec. 9th in St. Paul's church, Camden. The service commenced at 9:30 with the celebration of the Holy Communion. The sermon was preached by the Rev. Thomas Gordon. The Rev. R. G. Moses read an essay, after which a business meeting was held, with the Rev. C. M. Perkins, dean, presiding, and the Rev. H. E. Thompson, secretary. The report of the treasurer showed that $953.10 was contributed by the different parishes, with a balance of $439.42, after paying the missionary appropriations for the present quarter. Missions at 16 places were reported as receiving aid from the convocation, and at 19 stations they are sustained by parish and other contributions. In concluding his report, the dean called attention to the needs of the work, which demand increased funds, and said he thought it should be the aim of the churches to give one dollar for each communicant. The afternoon session was opened by the dean, the Rev. C. M. Perkins. He called upon the members for suggestions for diocesan missions in the convocation, and to infuse a more hearty spirit in the mission work. A resolution was adopted, requesting each rector or clergyman in charge of a parish to hold a missionary service once a year or oftener, in relation to the mission work of the congregation. Remarks were made by a number of the clergy and laity. The next session is to be held on April 14, in Trinity church, Mount Holly.

A very successful term at the Baquet Institute closed just before Christmas with very pleasing exercises for the pupils. It is understood there will be some increase in members next term. This institution is now a Church school, in name as well as character.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Convention Journal gives the following: Parishes and missions 167; bishops 2; clergy 93; families 5801; individuals 21,798. Baptisms, infants 886, adults 342, total 1276. (The total here is 48 larger than the sum of 886 and 342 for the reason that certain rectors did not report their Baptisms properly classified, and the secretary had no means at hand of ascertaining what proportion of these 48 were infants or adults). Confirmations 986; communicants 9,904; last report 9,415, increase 489, and not a decrease as stated by "The Living Church Quarterly." Marriages 281; burials 393; Sunday school teachers 779; Sunday school scholars 6,044; contributions $205,571.05. A number of the parishes and missions of the diocese failed to make any report this year. These with six that did submit reports but omitted the number of families and individuals, had they reported properly, would have made the number of families at least 6,238, and the number of individuals at least 23,109.

On page 254 of "The Living Church Quarterly"—General Summary of Statistics—this diocese is represented as falling off by 4 per cent. in communicants. On the contrary, there was an increase of over 5 per cent. At the present time there are at least 10,700 confirmed persons in the diocese or an average of one to every 130 of the population of the State. In 1880 there were 4,836. At least one-half of the population of the State are foreigners. When this is taken into consideration, we think that the Church in Minnesota makes a very creditable showing.

WINONA.—A large congregation was in attendance upon the Christmas services at St. Paul's church. The decorations were much simpler than usual, but their very simplicity served to brighten the general effect. Of course the interest centered in the vested choir which made its initial appearance at this service. The service was full choral, the first ever heard in Winona. It opened with the lovely "Pastorel Symphony" from the "Messiah," played with excellent effect and good taste by Mr. Brewer, the organist, following which came the processional hymn, "O come, all ye faithful." For a service excellently done throughout, it is a difficult matter to give precedence to any particular number. Especial mention might, however, be made of the offertory, "Let us now go even unto Bethlehem," and the *Te Deum* (Garrett's in F), both in anthem form, the bassos in the former coming out with telling effect. In a choral service with the choir almost entirely composed of young and inexperienced singers the labor is great. That such results were obtainable only by means of hard and conscientious work goes without saying, and Mr. Brewer is to be congratulated on the outcome. The Rev. W. H. Knowlton, the pastor, preached a short and most excellent Christmas sermon.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

LINCOLN.—Holy Trinity Chapter of St. Andrew's Brotherhood now numbers 41 members. At the annual meeting held on Monday, Dec. 1st, the entire membership was present besides a number of visitors. The annual reports were filled with encouraging facts. During the year just ended about $350 were expended for the maintenance of services at St. Andrew's chapel, in charge of the Rev. W. H. Lewin, and about $100 in repairs on the chapel. Several of the Brotherhood men are also assisting the rector of Holy Trinity parish, the Rev. John Hewitt, in Sunday school work at the church of the Holy Comforter of which he has temporary charge. Plans are on foot for the erection of a church at Haverlock, a flourishing suburb of Lincoln. Work has begun on the building, to cost $40,000, to be used as a diocesan school for boys. All the work of the Church in Lincoln is at present under the direction of the rector of Holy Trinity parish whose congregation has nearly doubled in size the past year and a half.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

PEKIN.—The Cathedral School has been reopened, under the principalship of W. H. Ford. The school is conducted in a handsome building in spacious grounds, and among attractive surroundings. Mr. Ford is a fine scholar, and a teacher and master of experience. He is a graduate of Yale University, and has served as first assistant at the Vermont Episcopal Institute, and as head master at the Porter Academy at Charleston, S. C. His assistant instructor is S. F. Swinburne, a graduate of Harvard. Associated with him in the management, and as chaplain, is the Rev. W. W. Blatchford, rector of St. Paul's church, at Pekin, a gentleman who has been connected with one educational institution for ten years. The Bishop of the diocese is president of the institution. The gentlemen in charge are well qualified to make this a school of very high grade in every respect, where boys can be fully prepared to enter any college in the land. The opening attendance is encouraging, and parents have expressed themselves well pleased with the progress made by their children in scholarship and manners.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

This diocese has now 11 candidates for the ministry. Though the diocese has gained several clergymen of late, it is in need of several others, three having resigned their charges from Dec. 1st: the Rev. C. S. Sargent, of Vincennes, the Rev. F. W. Henry, of Muncie, and the Rev. D. B. Ramsey, of Aurora; besides these, the parishes of Elkhart and Plymouth have been vacant for some time.

On Sunday, Nov. 25, the Rev. Dr. Kemp, of Emmanuel, Garrett, celebrated the first anniversary of his rectorship. His ministry has been greatly blessed in the number of Baptisms, Confirmations, increase in communicants, and children added to the Sunday school, and in a large reduction of a debt incurred in building a rectory. Besides this, a new furnace has been put in. This is also the centre of mission work to several adjoining towns.

On Friday evening, Nov. 21, at a united meeting of the Indianapolis branches of the Woman's Auxiliary in Grace Cathedral, Miss Spencer, of the China mission, made an interesting address. At the close of the meeting, a Diocesan Church Home Association was formed, composed of the women of the different parishes, having for its object the securing of funds for the erection of an orphanage and home for the aged. It is intended to secure $10,000 for this purpose the ensuing year. Such an institution is greatly needed.

St. Paul's parish, Richmond, the Rev. J. Everist Cathell, rector, has decided to model and rebuild their parish church, and to build a parish house and chapel, as a memorial of the first rector, the Rev. George Fiske, D. D.

St. Paul's parish, New Albany, the Rev. A. B. Nicholas, rector, is moving in the matter of a new church building. A corner lot has been purchased for a site. A large, wooden school building upon it has been converted into a guild room and chapel, and will be occupied during the building of the new church and after the sale of their present church building and lot. It is proposed to build of Bedford stone, and the cost will be in the neighborhood of $20,000. The new church is greatly needed. Mr. Nicholas' ministry is most acceptable in this parish. On Sunday, Nov. 23d, he presented three persons for Confirmation, making 15 for the year.

At St. Paul's, Jeffersonville, the Rev. W. H. Bamford entered upon the rectorship Nov. 1st. The Bishop visited the parish Nov. 23 and confirmed four persons. This parish is making preparations to build a new stone church the coming year. Their old church property has been sold to the railroad. They have purchased a lot, and are having the plans of a new church made, to cost about $12,000.

The Rev. H. Baldwin Dean, recently of the diocese of Milwaukee, entered upon the rectorship of Trinity church, Michigan City, Nov. 22nd. The parish has entirely completed its new stone church, projected by the Rev. J. J. Faude, the former rector. It has a comfortable rectory, and Barker Hall, a first-class academy, under the principalship of Dr. Murphy, with a large attendance of pupils. The Bishop is to visit the parish the second Sunday in January, to institute the rector. Under the rectorship of the Rev. J. J. Faude, this was the leading parish of the diocese in all contributions for mission and benevolent work. Doubtless, under its new rector, it will maintain its good record and reputation.

A new church has been erected for St. Paul's mission, Hammond, and is about ready for occupation. The place is growing rapidly, and the church will grow also when the new building is ready for occupancy. Since the mission was started two years ago the services have been held in a third-story hall. Stephen Elliott Prentiss, a student of the Western Theological Seminary in Chicago, is supplying the mission with Sunday services at present.

The new stone church, Gethsemane, in course of erection in the thriving parish in Marion, under the rectorship of the Rev. Lewis F. Cole, is progressing steadily, and will be in readiness for occupancy early in the New Year. Mr. Cole is acting chaplain of the Soldiers' Home, a United States institution located in the vicinity of Marion, giving a service every Sunday afternoon. Mr. Cole recently held a ten-days parochial Mission in Trinity church, Logansport, with good results.

The Rev. Augustine Prentiss, of North Carolina, took charge of the vacant parishes of St. James, South Bend, and St. Paul, Mishawaka, Nov. 1st, and feels greatly encouraged with the prospects before him, and with the cordial co-operation he has met with.

The Rev. Walter Scott, rector of St. Paul's, La Porte, is engaged in erecting a neat parish house to serve as a centre of work for parochial societies. It is located on the church lot.

Trinity parish, Peru, has just completed the interior decoration of the church building, greatly to its improvement, and is also erecting a parish guild house on the church lot. The growth of this parish under Mr. Colvin's ministry is most encouraging. He ministers to missions at Huntington, Kokomo, and Rochester.

St. Stephen's, Terre Haute, the Rev. J. D. Stanley, rector, has been the recipient of a marble memorial altar made by J. and R. Lamb, of New York. It is the gift of a daughter in memory of her mother. It was consecrated by the rector, Nov. 19.

The Rev. Hubart M. Johnson, of Oregon, has recently come to Indiana and been appointed missionary at Crawfordsville.

The Living Church.

Chicago, Saturday, Jan. 10, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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IT may perhaps be fruitless to suggest the reform of any local custom, yet we may express the hope that public opinion in the South will eventually prevail to abolish the use of gunpowder and tin horns in the celebration of Christmas. The unseemly racket of fire-crackers, pistols, and trumpets, during the entire night and day, is something which ought not to be tolerated at any time in a well-regulated community, much less on the occasion of a Christian festival. There is nothing appropriate, suggestive, or edifying in the performance. It is simply a degradation of the feast, an intolerable nuisance and disgrace, against which municipal law seems powerless because a good-natured public opinion allows it.

NOISY gunpowder, tin-horn celebration of Christmas is objectionable, not only because it is inappropriate and offensive, disturbing the public peace, destroying domestic comfort, and interrupting the services of every church in these afflicted cities, but also because it is the encouragement and opportunity of the roughs and toughs to indulge in unrestrained demonstrations of rowdyism, or even worse, of crime. Shooting is, for the time, the privilege of every drunken loafer, and it is not strange that the papers on the day following contain accounts of brawls and murders almost innumerable. A head line in a Southern journal before us reads, "Rum's Riotous Revelry;" another reports "a mysterious killing," in which the murdered man lay for hours, on the sidewalk by the court house, before it was known that he was dead. He was supposed to be drunk. The discharge of fire-crackers and other explosives, says the report, kept the principal streets of the city in a state of excitement and hilarity that was calculated to license the commission of almost any violent crime without its attracting notice. In the interest of law and order, and for the protection of life itself, to say nothing of religion, this pandemonium should be suppressed.

THE JAPAN EPISCOPATE.

The call of the House of Bishops to meet in February to elect a Missionary Bishop for Japan, assumes special importance in view of the fact that the year 1891 brings around the time for the meeting of the third, and possibly the most important, synod of the so-called native "Church" in the land. It is stated that the Constitutions of this body, of which we know but little definitely, give to the Missionary Bishops of the American Church and the Church of England considerable power in the direction and control of the ecclesiastical affairs of the country for the time to come. We believe that there is a representation in this synod of the foreign missionary laborers now on the ground, the proportion being about one in ten. But it is understood—we make the assertion, however, subject to correction—that the determination of the future policy, and probably the polity, of this native "Church" will be chiefly influenced by the Episcopate. The views of the excellent Bickersteth, the English Missionary Bishop in Japan, with reference to the momentous question of the Church's polity, are clear and decided. They were expressed at the famous discussion in the Lambeth Conference, when the question of a temporary recognition of the validity of Presbyterian ordinations with a view to the ultimate comprehension of all Christian people in the acceptance of Episcopal orders alone, was under debate. The young and fearless Bishop firmly though modestly bore his testimony to the "fatal effects," any paltering in this matter of the apostolic succession would have "on the work in the foreign fields." He warned the Conference in language that could not be misunderstood—"If you want vigorous self-sacrifice for the Church abroad, you must not shake the foundations of the Church at home." He added these emphatic words: "It will have no influence;" (the proposed concession to the Presbyterians and others) "it will be of no avail; the converts from heathenism claim validity and regularity." It is, thus, of the greatest moment that action should be taken, and taken at the coming meeting of the bishops, to strengthen the hands and uphold the policy of Bickersteth by the choice of a sound, decided Churchman to take the headship of the American mission in Japan. It would be most unwise to send to this field at the present critical moment a bishop who had any doubt of his mission as a successor of the Apostles. It would be treason to the Church to place in this position one whose connection with the Church was occasioned merely by a preference for our forms of worship, or an appreciation of our orderly ways, or a recognition of the "roominess" of our Communion. It is due to the Church that its standard bearer, on this frontier post, should be one whose bugle-blast shall give no uncertain sound in the vital matters of the historic episcopate, the apostolical succession, the three-fold ministry, and the divine origin of the Church itself. It is more than hinted that there are even now grave disorders in the mission in Japan, and that the presence of a vigorous and able head is imperatively required. The fact that our candidates for orders are being educated, as we understand, in the school at Osaka, and that members of our mission are on the faculty of this institution in common with their English brethren, an institution which is, we believe, under the control of the Church Missionary Society rather than the Bishop of Japan, is a matter of grave concern. It is evident that in this school Church doctrine is absolutely and purposely ignored. We speak advisedly on this point as the following extract shows:

A correspondent of *The* (English) *Guardian* of Dec. 10, 1890, writing from Tokio, Japan, under date of October 30, supplies the following important and opportune information:

> All lovers of Church order have very grave cause of complaint against certain missionaries of our Church here. These have apparently been led away by the new sense of freedom and national aspiration around them, and have done much to injure the prospects for the future usefulness of our Church in Japan. I think it right that these complaints should be formulated and that the attention of Churchmen at home should be publicly called to the matter.
>
> Three or four years ago a prominent missionary of the C. M. S. stated, in a circular letter, that it was not the wish of his society that the Japanese converts should be guided into an attachment to any particular form of Church polity or ecclesiastical organization, but should be left free to choose in the future such form as they deemed best suited to their national characteristics. Following upon this, the Principal of the C. M. S. Theological College at Osaka has more recently addressed a circular letter, which was also published in a Church magazine, to those graduates of the college who were then beginning work as catechists. From this letter I will give some extracts, which will enable your readers to judge of his loyalty to the Church of which he is a professed member, and in which he holds, as far as the Church of Japan is concerned, so important a position. "You will be surprised, perhaps," he says, "that I have given you no definite teaching as to Church organization, and the special form of Episcopal government. This omission has been purposely made. From a very careful and thorough examination of Scripture (including the Pastoral Epistles as they are called), and the earliest documents of Church history, I have arrived at the conclusion that no special form of church government and organization was contemplated by our Lord and His Apostles as a fixed and final standard to all time and every country, but that they in their wisdom left each of the churches free to develop according to their several needs and circumstances different forms of external organization and government. In short, I hold that a church which has presbyters and deacons is in every sense an apostolic one, based on the models of those of the first century, and that Episcopacy is in no sense an essential element in the foundation of a Church. I leave you free to develop for yourselves, as Japanese, that form of external organization or government which you shall consider most fitted to your own native Church. I have carefully abstained from bringing any definite teaching on the subject before you to prejudice your judgment; I can only say: choose and develop for yourselves."
>
> Such then is the teaching which the principal of the chief theological college of our Church in Japan considers it consistent with his loyalty to his Church to place before his students. The college is one which will probably supply the majority of the future clergy of the Church, and this teaching, unless overruled, must prove fatal to her cause. It is already bearing fruit in the excitement of a feeling against the restraint of episcopal authority, and in a strong movement against the use of a Book of Common Prayer.

In view of these facts, and in view of other matters of equal or even greater moment, the choice of the Missionary Bishop for Japan becomes of singular importance. Let choice be made of an earnest, able, devoted Churchman, for this work, one thoroughly loyal to the Church, one who believes himself to be, as he will really be, a successor of the Apostles, and assigned to a work second in importance to none since apostolic days.

THE NEW TESTAMENT AND THE CHURCH OF THE FIRST AGE.

Most Christian people have been accustomed to accept the Holy Scriptures upon the simple authority of those whom they have received as religious teachers, understanding that in doing so they are in agreement with all those throughout the world who profess and call themselves Christians. But the controversies which of late years have found their way, to an extent unknown before, into the magazines and newspapers, have produced difficulties in many minds upon this important subject. Doubts are aroused as to whether there may not be some mistake. People hear that some scholars have contended that either the whole New Testament, or

at any rate some of its most important books, were not written until late in the second century. They read of apocryphal writings as having existed in the early ages, and they want to know how the false were distinguished from the true. It is well known that previous to the invention of printing, in 1440, all books had to be transcribed by hand and that, therefore, the earliest Bibles must have been manuscript copies, and thus the question arises: How old are the earliest copies? Are they all alike? How do we know whether they are correct? Is our authorized version an exact representation of the original writings?

We shall confine ourselves at present, to a single point, namely, the origin of the New Testament. Many people still seem to have the idea that this book was dropped down, as it were, out of heaven, in order that men might take it and, by attentive study, frame a religion out of it. From this comes the prevalent theory that different sects or denominations existed from the beginning, because men had different views of the meaning of the book. But all this, as a little reflection will show, is a complete inversion of the truth. History tells us that Christ lived and taught in Palestine in the early part of the first century, and that He was put to death in the reign of the Emperor Tiberius, when Pontius Pilate was the Roman governor of Judea, but that His execution, instead of putting an end to His influence, only extended it. A great society appears, which in an incredibly short space of time, reaches out to all parts of the civilized world. In the middle of the century, that is, within twenty years of the Crucifixion, a branch of this society existed at Rome itself, and though largely composed of humble people, it already included, as recent discoveries make almost certain, at least one lady of rank, Pomponia Græcina, whom the historian Tacitus mentions as accused, about that time of "foreign superstition." She or some near relative constructed a Christian burial place which has lately been discovered, in which lie buried under Christian inscriptions and emblems, not only slaves and freedmen, but blood relatives of the Pomponian house. These Christians formed a large element in Rome in the reign of Nero and were the subjects of a cruel persecution after the burning of the city in the year 64. This society existed in great numbers also in all the principal cities of Asia Minor and in Eastern Europe.

At the earliest moment when we can gain any idea of the Christian ommunity, we find it organized in every place as a branch or chapter of one great association. The same constitution is found everywhere, the same teachings are promulgated, and the same institutions observed. We can compare it to nothing so well in modern times as the Masonic Order; it was just as impossible that outside persons could organize voluntarily and obtain recognition from the other chapters, as that such a thing should happen in the order in question. They could not show credentials sanctioning their organization, and they would at once betray ignorant and perverted views of fundamental truths. This is, in fact, the shape which some of the earliest heresies, like Gnosticism, assumed. Men, getting hold of some of the facts and general teachings of Christianity, combined them with notions of their own and formed organizations which obtained from the outside world the name of Christian, but were immediately disowned by the original communities or those which had drawn their origin from them, as lacking any connection with the primary body, the Catholic Church.

So far, we have no occasion to think of a book or books. The Apostles, and the other immediate companions of Christ, went forth from the original centre in Palestine, and organized branches everywhere of the Christian society. To these they imparted the teachings and practices which were to form the basis of the institution they were establishing in the world. Thus each separate branch or chapter, abiding faithfully in the teaching, and in dutiful fellowship with its founders, in the common duties of mutual help and support which the principles of the society required, in its special rites and the formulas to be recited when those rites were celebrated, became an authorized centre of new operations in the same line. It was only needful that each member in his place, and in particular, the appointed officers, should be fully instructed in the principles to be maintained and the duties to be discharged. Thus there might seem no reason why the society could not go on perpetually, transmitting with no material alteration the trust committed to it. In the constant passing to and fro, any innovation in a particular locality was likely to be quickly marked and promptly met by the protests of other branches far and near.

What then was the origin of the books? The explanation is very simple. The founders would inevitably find it necessary to make further explanations of some points, to clear up misunderstandings, to settle disagreements, and to guard the infant communities from being misled by agitators. They could not always return personally, or at once, to the scene of difficulty. The obvious method of meeting the case, therefore, was by letter. Thus, as might be anticipated, the very earliest Christian documents are letters written to particular churches, not as if they had not known Christian teaching before, but to meet special exigencies. Such are the Epistles of St. Paul, of which few critics have ever ventured to question the genuineness.

But this is not all. When, upon the preaching of salvation from sin through Christ, and of resurrection from the dead, men were converted and admitted by Baptism into the community of Christians, it became necessary to make them acquainted in detail with the teachings of Christ, the facts of His life, and the truth of His nature. This involved the narrative of His earthly life. This was done at first by those who had known Him most intimately during the period of His ministry, who had followed His Passion, Death, and Resurrection, and His Ascension at last into heaven. It was naturally done by word of mouth. But the time came when the founders of the Church were growing old. Their words would soon be heard no more. Or else they were leaving the communities which they had planted, to go to distant lands, from which, in all probability, they would never return. If human nature was then what it is now, it is certain that they would sometimes be importuned to commit to writing that which they had been accustomed to deliver by oral teaching, or else some intimate associate would write down carefully the record of those who had seen the Lord. Common sense and ordinary prudence would dictate such a course, that the simple and straight-forward narrative might not become distorted or amplified in the process of transmission.

This, then, is the origin of the Gospels. History clearly reveals this in the case of St. John, who wrote his Gospel shortly before his death. It was written at the request of the members of the church at Ephesus, where he spent the later years of his life, and it received the attestation of others, his contemporaries, who had also been eye-witnesses of Christ, and could guarantee the correctness of the narrative (see St. John xxi: 24, 25). But the necessity of some standard account of Christ must have forced itself upon the minds of some of the Apostles and founders many years before St. John's death. And so in similar or parallel ways the Gospels of St. Matthew, St. Mark, and St. Luke, had come into existence. It makes no difference whether partial narratives, collections of discourses, and the like, were already in circulation or not. The opening words of St. Luke's Gospel, and some internal indications, make this altogether probable. But when the reverend men who were acknowledged on all sides as the founders and guides of the Church, engrafted any such previous accounts into their own words, they gave them an authority which they had not possessed before, such that they could be received as absolute truth.

That the course of things was almost certain to be such as we have described, is clear when we consider what Christianity was, how large and important a body of teaching it involved, and how essential to it was a knowledge of the life and words of its divine Author. And that this was the actual course of things is shown by every scrap of historical and literary evidence we possess.

Such, then, is the simplest statement of the origin of the New Testament. Collected, little by little, into one volume, it became a perpetual and cherished possession in the Church of the first age, and thus has been transmitted through the same authority to these latter days. But it is to be observed that the Church herself existed and was already wide-spread. She had the Faith once delivered, and the organization and institutions which her founders had enjoined, long before a line of the Book was written. Thus the Church was in no sense founded upon the Bible, but simply upon the Apostles and Prophets, with Christ as the chief corner-stone.

SERMON NOTES.

BY THE REV. F. B. COSSITT, WATERVILLE, N. Y.

I Cor. xvi: 13. "Watch ye, stand fast in the faith, quit you like men, be strong."

Our Blessed Lord Himself declares, "What I say unto you, I say unto all, watch!" This is a duty frequently enjoined and of great importance in our business and social relations as well as in our Christian life. One person is often tempted to omit his prayers, another, not to give quite so much money to support the Church, or to help the poor. Many are tempted to use harsh or censorious words. The farmer and merchant are tempted (and sometimes they yield to the temptation), not to be honest and fair in their weights and measures. Then again, we must in this warfare watch over our hearts which are deceitful above all things. Wrong desires, dishonest motives, unkind thoughts and revengeful feelings, frequently find a place in our hearts. Why is this? Because we do not watch and bring our will into action and drive them out. You may

think you are entirely free from such motives, thoughts, or feelings, but you have not carefully examined your heart. You may think that because you have never been overcome, you are perfectly safe. You might just as well think that because you have never been sick, you will always be well and strong.

No, my brethren, "the strongest have been overcome; the wisest deceived; the holiest ensnared; the boldest intimidated." Moses did not enter the promised land, because he complained against God and doubted His power. The Apostle, St. Peter, who was at first so bold, was overcome when danger approached and he thrice denied his Lord. Dare you say or think that you are safe, and will not fall away from your good profession, when such men were tempted and fell? I beseech you, therefore, to be always watchful, and to "keep your heart with all diligence, for out of it are the issues of life."

The second part of St. Paul's charge is constancy. What a splendid word this is! "Stand fast," he says, in what? In human opinions crystalized into rticles of morality? No!] "Stand fast," not in a faith, but "in the faith." In what faith does he mean? "The faith once delivered to the saints," the faith in God the Father, God the Son, and God the Holy Ghost, as contained in the Apostles' Creed. You say this Creed every time you come to the church. Do not repeat it carelessly; think what you are saying as those grand words fall from your lips. "Stand fast" in this faith and in no other. Our Blessed Lord is the foundation of this Christian faith, "other foundation can no man lay, than that is laid." Riches, business, pleasure, power, or influence, without Christ, what are these? They are the idols of the world. Reason and revelation both tell you that you will be utterly overwhelmed, if you dare allow worldly idols to usurp the place and honor which belong to Almighty God! Live not by sight or feeling, but live by faith, that faith in which apostles and martyrs lived and died, that faith which has spread the glad tidings of the Gospel throughout the world, that faith which loves and believes, because God has spoken and commanded! I do not mean simply an assent of the mind, or intellectual belief, stripped of good works; no, faith and charity must always go together, the one is not perfect without the other, and one without the other, is dead.

The Apostle further exhorts you to "quit you like men;" *i. e.*, you must lay hold upon and carry out your Christian work and warfare with unflinching zeal and courage, such as St. Paul showed. You sometimes hear even members of the Church say that they wish the Church would prosper and grow strong, they wish that this or that thing might be done, while all the time they are holding back and refusing to put their hands in their pockets, and give the labor of their minds and body to the great work. They are waiting and wishing for somebody else to carry out the work which they themselves are in duty bound to accomplish, and which they can perform, if they will, but they wait and wish in vain. Waiting and wishing, without working, will not keep the wheels of your factories in motion, make your cloth and clothe your children, they will not plow your fields, plant your grain, and gather in your harvests; they will not pour the golden grain into your mills, and send the flour into the market. Then why do so many foolishly suppose that waiting and wishing will build and support the Church, strengthen the parish, and make people devoted Christians? The surest way to deepen your interest in your Church and your religion, is to pray and work for them with manly prudence, decision, and courage, with womanly tact, zeal, and devotion, and above all with living faith in God.

Another way in which you can make yourselves strong Christians, is to become acquainted with the position and history of your Church. St. Paul says we ought to be able "to give a reason for the hope within us." None of you are so poor but what you can buy a few good books and take a good Church paper which will afford you much light and helpful information; and above all, you can, not simply read, but study your Bible. And remember that "knowledge is power," either for good, or evil. Depend upon it, if you ever hope to become strong, working Christians, you must increase your knowledge and understanding of these three things: God's Word, God's Church, and God's works. See to it that you grow in grace and in the knowledge of our Saviour, Jesus Christ, as the corn grows, not suddenly, but quietly and steadily, "from the blade to the ear, and from the ear to the full corn in the ear." Whatever your daily duties and difficulties may be, bring all your strength of will to bear upon them; use all "the means of grace" which our Lord has given to aid you to perform these duties and to overcome your difficulties; especially seek the refreshing strength given you in the Holy Communion. Go forward from strength to strength, from conquering to conquer, till at last the sorrows and hardships in the Church Militant shall be exchanged for the peace and rest of Paradise. Follow your Divine Commander with unwavering trust and courage, and He will give you a more certain and glorious victory than earthly kings or conquerors ever obtained!

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During January and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified:

No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1½ in. high.

No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board, No. 1;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver,

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Hymn Board, No. 3;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Hymn Board, No. 5;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak shelf;
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

Address
REV. C. W. LEFFINGWELL,
Editor and Proprietor.

PERSONAL MENTION

The degree of S. T. D. has been conferred by Hobart College upon the Rev. James W. Ashton, M.A., rector of St. Stephen's church, Olean, N. Y.

The Rev. Henry B. Collier has become assistant minister at Gethsemane church, Minneapolis, Minn.

The Rev. Jesse Higgins has resigned the rectorship of All Hallow's parish, diocese of Easton, in order to become assistant to the rector of St. Luke's church, Baltimore, Maryland. Address 207 North Carey street.

The Rev. William D. Martin, of St. Barnabas' church, Troy, N. Y., has accepted the rectorship of the church of St. Michael and All Angels, Anniston, Alabama, and after Feb. 1st, may be addressed accordingly.

TO CORRESPONDENTS.

DECLINED WITH THANKS.—"The Lord's Day and the World's Fair;" "The Conversion of St. Paul;" "Epiphany-tide."

M.—1. "He raised a mortal to the skies" is in Alexander's Feast, line 169. 2. Dryden is the author. 3. Pope's Satires, etc. of Horace, line 127. 4. We should be inclined to agree with you in the interpretation, though we have never seen a discussion of the question.

A. Q. D.—There is a book published on "John Wesley as a High Churchman" which you might consult.

W. S. M.—The Rev. W. Gwynne, of Augusta, Maine, published a leaflet some years ago on the Mode of Baptism, which is very good.

A. B.—We have not seen the book you mention "Nunnery Life in the Church of England, or 17 years with Father Ignatius,"—and know nothing of it.

H. A. P.—Write to the Rev. J. J. Tucker, D. D., Troy, N. Y.

ORDINATIONS.

Bishop Whitehead advanced to the priesthood on Sunday morning, fourth in Advent, in the church of the Ascension, Pittsburgh, the Rev. Arthur D. Brown, and the Rev. Miles S. Heminway.

On the 4th Sunday in Advent, in the church of the Nativity, South Bethlehem, Central Pa., which the Assistant Bishop now uses for cathedral purposes, the Rev. William Dorwart and the Rev. Stuart Keeling were advanced to the priesthood. the Bishop acting as preacher. The sermon was most convincing as well as persuasive on the divine appointment of the threefold ministry. The rector of the parish presented the Rev. Mr. Keeling, the Rev. Mr. Dorwart was presented by his brother, the Rev. George Dorwart, rector at Summit Hill in this diocese. The admirable singing of the vested choir was in very truth an aid to devotion. Both the *Benedictus* and *Agnus Dei* were sung in their proper place, in the Communion office, at the close of which the solemn words of the *Nunc Dimittis* were sung by choir and people. The Rev. Mr. Keeling is stationed at Huntington, and also has charge of the work at Tyrone, The Rev. Mr. Dorwart is in charge of the work at Steelton, a post of great importance and full of promise. Mr. Dorwart is a graduate of the General Theological Seminary; Mr. Keeling of the Philadelphia Divinity School.

OFFICIAL.

THE annual chapter meeting of the Northern Deanery, diocese of Chicago, will be held in Emmanuel church, Rockford, Tuesday and Wednesday, Jan. 13th and 14th, beginning Tuesday evening.

G. A. WHITNEY, Secretary.

OBITUARY.

PUTNAM.—Released from suffering at Brooklyn, Conn., Dec. 28th, Harriet Elizabeth Putnam, aged 29 years.

VERRY.—Died of typhoid fever, Friday, Dec. 26th, 1890, feast of St. Stephen, Louise Coffin, daughter of the late John W. and Carrie Thompson Verry, of Madison, Indiana.

"Rest eternal grant to her, O Lord, and let light perpetual shine upon her."

FLIEGER.—Entered into rest on the evening of the 2nd Sunday after Christmas, Jan. 4th, 1891, at the Church Home for Aged People, Chicago, Anna Wareham, widow of Wentworth Flieger, aged 77 years and two days.

APPEALS.

TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need stipends for missionaries.

G. MOTT WILLIAMS,
Dean of All Saints' Cathedral.

Approved by me,
C. F. KNIGHT.
Bishop of Milwaukee.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the REV. J. STEWART-SMITH, Secretary, Elgin, Ill.

CHURCH CHOIR GUILD.
(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth Kansas.

THE GENERAL BOARD OF MISSIONS.
(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored. Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

Offerings for Foreign Missions are requested during the Epiphany season from all congregations and Church people. The demands of the work are much larger this year than ever before, and call for more liberal offerings than usual.

MISCELLANEOUS.

THE St. John's Church Guild, Leavenworth, Kan., will fill orders for vestments, altar linens, and hangings at moderate prices. Reference, Archdeacon of Milwaukee.

EXPERIENCED matron wanted immediately for Church boarding school. Capable, energetic Churchwoman. Good housekeeper. Apply with reference to WARDEN, Box 1185, Denver, Colo.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements. (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

CHOIR AND STUDY.

CALENDAR—JANUARY, 1891.

11. 1st Sunday after Epiphany.	White.
18. 2nd Sunday after Epiphany.	Green.
25. Septuagesima.	Violet.

We think so superficially, and in such a hard, worldly-wise way about religious art, and Church architecture in particular; have wandered so far astray from its ancient inspirations and lost sight of its evangelic lessons, that any authoritative reminder of our lost privileges and betrayal of responsibilities, should be accepted with gratitude. In the American renaissance of sound ecclesiology and Christian symbolism, nearly fifty years ago, Churchmen were more earnestly engaged and better informed than they are to-day. Something of the *de fide* spirit of sacred edifices and their liturgic uses became operative, which of late seems to have given way before the voluptuous, pleasure-seeking spirit, of our materialistic times. Decoration, color-arrangements, architectural effects in the sacrarium, and so on, have pushed aside those profound suggestions of Catholic teaching which filled the churches of the early master-builders with mute eloquence, literally, sermons in stones.

Let us take up the descant of a great Anglican dignitary who is not under any special glamour of ecclesiasticism, and who, therefore, may be followed without mental reservations, while he reads the story of ancient faith as it shaped the proportions, and fixed the significances, of detail and construction in England's great Abbey, Westminster. This, in brief, is a true synopsis, sketchy and greatly abbreviated, of Christian symbolism in Gothic art. Archdeacon Farrar, in a recent paper, says, in substance, that it is evident that one great fact about Westminster Abbey had been for generations forgotten or overlooked—that the Abbey is meant to be a theology in stone. Of the myriads who yearly enter it, probably not one in a thousand intelligently appreciates the sacred symbolism of the building, or catches the intention of its construction. That intention was to convey, predominantly, the two great central truths of Christianity, the Trinity and the Atonement; and subordinately, the other main doctrines of the Creed. This, and nothing less than this, is the significance of the triple length—nave, choir, and sacrarium; of the triple width—aisle, nave, aisle; of the triple height—arch, triforium, clerestory. And to fill the minds of the worshippers with the thought of the Incarnation and Death of Christ, it was built as Matthew Paris says, "*novo compositionis genere*," namely, cruciform; *a qua post multi ecclesias construentes, exemplum adepti, opus illud emulabantur.*

So completely was the symbolism carried out that in the Abbey of the Confessor the pillars deflected a little from the straight line towards the right, to indicate the head of the dying Saviour leaning on His shoulder. The Lady Chapel at the extreme east end, beyond the altar and sacrarium, represented the virgin Mother of our Lord standing by the cross, (as well as a reiteration of that ever sacred mystery wherein the Word was made Flesh and dwelt among us), and the chapels which cluster round the sacrarium shadow forth the Holy Catholic Church and the Communion of Saints. Look upwards, and you will recognize a perpetual *sursum corda*, in the fact that the perpendicular lines everywhere predominate. Look back, and the Baptistery on your left, beside the vestibule, is meant to teach that the Church is only entered by Holy Baptism; while the little useless north door at the end of the nave was built for the escape of the evil spirit exorcised in the water of the font. The gargoyles which grin outside represent the misery of the excluded demons. Even the two leaves of the western door are meant to remind us of the double nature of the Redeemer; while the great rood-screen, once surmounted with the crucifix, separating between the nave which represented the Church Militant, and the choir and sanctuary which respectively figured Paradise and Heaven—the lofty, repelling, severe rood-screen grimly stood before the great multitudes, as the figure and symbol of Death, that gate of entrance through which all human souls must pass into the spiritual world and life.

The introduction of important pictures in our churches, as adjuncts of worship and spiritual edification, while not a novelty, has of late years greatly increased. The movement, also, has received its strongest support from unexpected quarters, among churches where moderate ritual practices prevail. Very costly and impressive chancel paintings, fresco, and on canvas, are to be found in St. Thomas', the Annunciation, and the Ascension churches, New York, all by John Lafarge. In some particulars, a reverent and exalted art characterizes these productions. Most striking of all is the grand "Ascension" which fills the whole upper wall area above the marble reredos in the church last-named. Beyond the commanding proportions and richly developed color schemes of this heroic tableau, there is found great beauty of design and not a little fertility and felicity of invention. The artist has attempted that which transcends the hard limitations of picturesque suggestion, a theme hardly once essayed among the early Church painters, although the "Transfiguration" is not infrequently mistranslated as an "Ascension." Mr. Lafarge has, indeed, succeeded in creating the impression of an upward drift in which the figure of our Blessed Lord and the double lines of convoying angels are passing upward and away; only there they remain suspended in mid-air, to this day, a tacit demonstration of the insufficiency of art for the expression of this impossible subject.

The latest work in this direction, is now to be seen in the newly removed St. Andrew's church, Harlem, which under the shrewd foresight and exceptional administrative ability of its rector, Dr. Van De Water, now reposes, stone for stone *plus* generous extensions and enlargement, on upper Fifth Ave. in the mid-stream of up-town thrift and elegance. The subject is Christ's calling of St. Andrew. There is a group of life-sized figures, six or seven in number, academically correct in costume, that of our Lord recognizable by the *nimbus* or "glory," otherwise it is easily lost among the rest. It is not strikingly individualized either by position or accessories. It would be of course impossible to depict any strikingly predominant expression, which might be identified as the picture is placed. It is of heroic dimensions, and lighted by concealed jets of gas. The theme is structurally feeble, and not susceptible of strong æsthetic development. Indeed, it may be affirmed on general principles that only a motive of very definite and commanding type is adapted to the purpose of church decoration. And this insufficiency or feebleness in motive is at once obvious to the observer within St. Andrew's. Brilliant passages of incidental color help nothing only in a superficial and unsatisfactory way. Hardly Mr. Lafarge himself would have attempted the subject, and his decided power of invention would have availed him little.

MAGAZINES AND REVIEWS.

The English Illustrated Magazine, Macmillan, N. Y., Dec., is an ideally perfect holiday number if the thoroughly entertaining character of its papers, its excellent illustrations, and the agreeably diversified topics it presents, are taken into account. The opening paper has an immediate interest for American readers: "The Ancestral Home of the Washingtons," by William Clarke, which is none other than the ancient manor of Sulgrave in Northamptonshire with an ascertained heritage reaching back seven centuries. Numerous illustrations help us to a clear impression of the ancient homestead, without and within. The frontispiece is a carefully engraved head of the original "Stuart" Washington now hanging in the dining room of Lord Roseberry's London mansion in Berkeley Square. If the written statement of the artist is to be trusted, this work is the only one painted from life. We must accept with all humiliation the mortifying conclusion that, after all, the many "Stuart Washingtons" preserved in public buildings at the East and South, are, one and all copies from the original studies, and not even replicas. Now if Lord Roseberry were anything of the Sir Philip Sydney type, we might not vainly hope that the only existing original Stuart Washington might some day find a final resting place in our National Capitol. Other papers, over which one lingers, are "Inns and Taverns of old London," "Nooks and Corners in Westminster Abbey," by Archdeacon Farrar, and "English Convent Life."

Scribner's Magazine, January. Mr. Stanley has struck an inexhaustible mine in his African Explorations, and is utilizing it industriously for *Scribner*. He contributes a characteristic paper on "Pigmies of the Great African Forest," with striking illustrations after local photographic studies. Mr. Stanley's readers quickly fall into the way of trusting him implicitly, undisturbed by even a suspicion of Munchausenism. There is a stalwart utterance near the opening, in vindication of the Mosaic Cosmogony, which deserves quotation, gaining not a little penetrative energy from the pen of one of the most experienced observers of this generation. He says, "For the benefit of such of your readers as take an interest in pigmy humanity, I have taken the trouble to write this article, that they may have a little more considerateness for the undersized creatures inhabiting the Great Forest of Equatorial Africa. They must relieve their minds of the Darwinian theory, avoid coupling man with the ape, and banish all thoughts of the fictitious, small-brained progenitors supposed to be existing somewhere on earth, submerged since the Eocene period. For there is no evidence as yet that man was otherwise than he is to-day, viz.; a biped endowed with mind. Think of troglodytes, pile-villagers, bog-men, riverdrift-men, cave-men, men of the stone, bronze, iron, or steel ages, down to the highly cultivated Bostonian men and women of the period, and one can produce evidence to prove that man, throughout all periods, since he came on earth, has been a creature separate and distinct from all others, from the fact that he possessed a mind." Sir Edwin Arnold's second paper, "Japanese People," Robert Blum, illustrator, opens up what is likely to prove our most intelligible and satisfactory acquaintance with our antipodal brethren, now before him having entered so deeply and appreciatively into the social and domestic life of the people. Other illustrated papers of interest are, "Impressions of Australia," Josiah Royce, and the Rotherbury Festival Play, E. H. Lockwood. "The Architect's Point of View," by William P. P. Longfellow, considers a subject of universal interest with singular intelligence, perspicacity, and a certain trenchant refinement of handling, touching many vital centres with precise and fearless integrity. We shall reproduce something of it hereafter in the service of art.

The Arena, January, opens with a discussion of the query, "Are there objective apparitions?" by Dr. Wallace, who ably and conclusively supports the affirmative by an array of thoroughly-sifted statements that have undergone the scrutiny of the Society for Psychological Research. Rabbi Schindler writes briefly, and with philosophic grasp, on "Migration, a Law of Nature." "A Daughter of Lilith and a Daughter of Eve," is a story that neither man nor woman, and especially *woman*, should have written. Much, and too much, space is given up to a symposial review of Helen Gardiner's story, "Is this your son, my Lord?" a book of a well-nigh impossible crime wrought by father upon son, uncovering the foul plague of personal and social sin with the *sang froid* of the dissecting room, and holding the Church and Christianity answerable! This is the cruelty and the outrage of it, since these twain have alone resisted and fought the sins of the flesh, from the beginning until the continual present. Helen Gardiner is in bad, unwomanly business, and is unwittingly pulling down, so far as she may, the divinely-built barriers against the sins she deplores. This morbid side of literature suffers under women's hands; a field wherein they have neither fitness, nor function.

With the number bearing date Jan. 3rd, *Littell's Living Age* begins its one hundred and eighty-eighth volume. This standard weekly magazine grows more essential every year to readers who wish to keep abreast with the best current work in literature and science. The first number of the new year has the following table of contents: Lavoisier, *Contemporary Review*; Marcia, by W. E. Norris, *Murray's Magazine*; Provincial France, *Quarterly Review*; George Eliot and her Neighborhood, *Gentleman's Magazine*; My Second Marriage, *Temple Bar*; Chateau Malbrouk, *National Review*; The Omnibus, *Speaker*; together with choice poetry and miscellany. This, the first weekly number of the new volume, is a good one with which to begin a subscription. For fifty-two numbers of sixty-four large pages each (or more than 3 300 pages a year), the subscription price $8 is low; while for $9.50 may be had *The Living Age* and THE LIVING CHURCH for a year, both postpaid, by addressing this office.

The December number of *The Sanitarium* is one of the best issues of this best of sanitary publications. It opens with the paper read by Dr. Alfred Carpenter at the recent meeting of the Church Congress at Hull, England, on "The Duty of the Church." Dr. Koch's article in *The Medical News*, on Tuberculosis and the new treatment, is reprinted. A very interesting paper follows, on the

graphic method of recording diseased condition of the lungs, by Dr. J. H. Kellogg. The number is especially strong in discussions of the effect of climate on lung diseases. [Address Dr. A. N. Bell, Editor, 113 A, Second Place, Brooklyn, N. Y. Price $4 a year.]

THE GOOD NEWS OF GOD. Sermons by Charles Kingsley. New York: Macmillan & Co; Chicago: A. C. McClurg & Co. Price $1.25.

There is perhaps no collection of sermons in the English language that has been more often printed and more widely read than this. They are short, plain, popular, practical; at the same time homely and beautiful. There is no need to say anything about Kingsley's style. All the world knows of its charm. There may be need to modify a phrase now and then, in reading these sermons to a congregation, and that a capable lay-reader will always look out for.

GUSTAVUS ADOLPHUS, and the Struggle of Protestantism for Existence. By C. R. L. Fletcher, M.A., late Fellow of All Saints' College, Oxford New York: G. P. Putnam's Sons. 12mo., pp. 316. 1890.

The enterprising publishers have begun a new series, "Heroes of History," which bids fair to equal if not to rival the series known as "Story of the Nations." A group of twelve volumes is under preparation, including such names as Charlemagne, Nelson, Alexander the Great, Cicero, Henry of Navarre, Raleigh, etc. The present volume by Mr. Fletcher gives a very interesting narrative of the life and services to the Reformed cause in Europe, of Gustavus Adolphus, "The Lion of the North." It is written in good clear style, and gives evidence of care and sound judgment in the use of materials; copious illustrations, maps, plans, and a good index render the volume attractive to all intelligent readers.

INDICATIONS OF THE FIRST BOOK OF MOSES CALLED GENESIS. By Edward B. Latch, anthor of "A Review of the Holy Bible," etc. Philadelphia: J. B. Lippincott & Co. 12 mo; pp. 409. 1890.

Mr. Latch has been engaged for a dozen or more years in the work of presenting the teaching of Holy Scripture as being what is commonly known as allegorical. The writer is thoroughly in earnest, goes largely into details, and by means of diagrams, landmarks, and bases, gives as much consistency as is possible to the system he has worked out. By those inclined to studies of this sort, Mr. Latch's book will be found worth consulting.

From the same publishers we have a novel of the modern society description, entitled, "Her Brother Donnard," by Emily E. Ve der. Perhaps it may suit the taste of most novel readers, as being lively, full of conversational details, intricate in plot, and copiously illustrated. Donnard finally becomes a Roman Catholic priest.

DR. LE BARON AND HIS DAUGHTERS. A Story of the Old Colony. By Jane G. Austin. Boston and New York: Houghton, Mifflin & Company. Price $1.25.

The time of the story is the period immediately preceding the Revolution; and, indeed, "the embattled farmers" have fired the far-heard shot before the last of Dr. Le Baron's daughters is wooed and married and a'. "Every student of our country's history," says the author, in her "Word of Explanation," "has discovered that our forefathers lived quite as intensely, if not as scientifically, as we do." The intensity of that life is reproduced in this Old Colony chronicle with great vividness; and the author assures the reader that no memorable incident is related in her pages that is not matter of history or well-founded tradition. The multitude of figures that crowd her canvas may be confusing, but they are life-like and worthy of study.

A WEB OF GOLD. By Katherine Pearson Woods. New York: Thomas Y. Crowell & Co. Price $1.

In this, as in her former work, "Metzerott, Shoemaker," Miss Woods deals with the labor question, though from a different point of view, "Members, one of another," is the motto she has chosen for her story; and her heroes and heroines, though in widely different ways, are influenced by a sense of human brotherhood, and would seek to solve the problem of the recognition of that relation in the complicated life of the present day. "Trusts," secret organizations, anarchism, socialism, serve to make the story intense; and several pairs of lovers furnish the element that makes the world of romance, if not of reality, go round. But the author writes with a higher purpose than to amuse. The problems with which she deals are very real ones, and very wisely she has only set her characters to work them out, without proclaiming them solved.

A SHORT HISTORY OF ANGLO-SAXON FREEDOM. The Polity of the English-speaking Race outlined in its Inception, Development, Diffusion, and Present Condition. By James K. Hosmer. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price $2.00.

The solidarity of the Anglo-Saxon nations is one of the most important points illustrated by Prof. Hosmer in this work. It is a leading idea, as he intimates, to show the substantial identity of the English-speaking people. There was a persistent element in the old stock, which has refused to be eliminated, or to be greatly modified by time and circumstances. The work before us has a wide range, giving a sketch of constitutional history from the time of the primitive Saxons to our own, from the condition of the Teutons described by Tacitus, to the discussion of municipal reform in our own times. Among the great movements involved in the development of Anglo-Saxon freedom the author treats of the Conquest of Britain, the Rise of Parliament, the Settlement of America, the Commonwealth, the Revolution of 1688, the American Revolution, the Constitution of the U. S., Colonies, etc., and the present condition and future prospects of the great brotherhood of the dominant race. The appendix gives several great historical documents, *Magna Charta*, Bill of Rights, etc., and index.

CHAPTERS FROM THE RELIGIOUS HISTORY OF SPAIN Connected with the Inquisition, Censorship of the Press, Mystics and Illuminati, Endemoniadas, El Santo Nino de la Guardia, Brianda de Bardaxi. By Henry Charles Lea, LL. D. Philadelphia: Lea Brothers & Co. 1890 Pp. 522.

This volume forms a fitting sequel to the learned author's work on the "History of the Inquisition of the Middle Ages." It shows the same patient research, the same careful scholarship, comprehensive information, critical sagacity, and acquaintance with original authorities that mark all his works. He has here opened up a field of extreme interest and importance, which will be new to a great many readers and students. Few, we fancy, know much, if anything, of the Mystics and Illuminati, or of the Endemoniadas, of El Santo Nino, or of Brianda de Bardaxi. Curiosity may lead many to take up this volume, and when once taken in hand, the masterly and striking treatment of the subjects will carry the reader along to an absorbing interest in them. They throw a flood of light upon some of the curious problems in Spanish history. In his essay on Censorship, the author shows how it was devised by the Church to promote purity of faith, then how the Papacy made use of it to strengthen the defences of the temporal power, and then how the State naturally took hold of the machinery thus created to serve its own purposes. In these days of free speech and a free press it seems almost incredible that the literature of Spain could have submitted to this intolerable censorship. One begins to learn what the *Index* means, as he reads these pages. With a wealth of illustrations drawn from original sources, one begins to understand how this terrible system stifled all healthy development of culture, and imposed all manner of impediment on the acquisition of knowledge and the expression of thought. The development of mysticism is clearly traced out on historical lines, and its inevitable dangers are plainly pointed out. Guilty of extravagances, often of immoralities, as some of those Illuminati were, imposters as were also some of them, the recital of the persecution with which the Inquisition implacably followed them, is terrible and sickening. Curious instances of exorcism in the Middle Ages are revealed in the essay on Endemoniadas; and in the stories of El Santo Nino and Brianda, we have illustrations of the manner in which the Jews were regarded and treated in Spain at this epoch of her history. All sorts of hideous practices were ascribed to them, and malignity or craft or superstitious zeal left no tortures untried to compass their condemnation. "In the Saturnalia of the persecution of 1486, every one with a drop of Jewish blood in his veins walked as though on a lava crust that might engulf him at any moment."

In the investigation of the out-of-the-way subjects of these essays, which are written with remarkable force and illustrated by striking examples, one is continually and deeply impressed with the wide range of reading, the judicial impartiality, the careful choice of illustrations, and the vigorous grasp the author everywhere displays. The marvel is how he ever found time to read so much. He seems to have ransacked all the libraries of Europe to collect his material, and has also made use of the records of the Mexican Inquisition to complete the survey and treatment of his topics. A well-digested index adds value to this most valuable work, a work that should be in the library of every scholar.

THE BIBLE AND THE CLASSICS. By the late Right Rev. William Meade, D. D., Bishop of Virginia. New York: Thomas Whittaker. Cloth, octavo, pp. 558. Price $2.00.

This work first made appearance at the beginning of the great civil strife in 1861, and for thirty years has perhaps not passed under the observation of more than one reading man in ten thousand. At length it is again before us in a re-issue every way worthy of the last and greatest work of the saintly Bishop, "and by it, he being dead yet speaketh."

Dr. Meade was moved to this effort by noticing how many young students came to be somewhat unsettled in their devotion and reverence towards the Scriptures as the very Word of God, through suspicions engendered in their minds by the strange resemblances discovered in their classic readings between the poetic stories of the old heathen writers and those recorded incidents of Old and New Testament history, which they from their childhood had been taught to regard as Divine revelation, and how they often were led to doubt whether or no these sacred narratives and the heathen fables might not be, after all, simply the productions of religious fancy.

The position, not an unfamiliar one, which Bishop Meade assumes in his work, is founded upon the conviction that one of the greatest arguments in favor of all that seems marvellous in the Bible may be drawn from that very remarkable resemblance itself which exists between it and the marvellous in the religious history and systems of the ancient heathen world. It is readily seen how generally in accord his position is with that taken by Charles Hardwick in his "Christ and Other Masters," where speaking to the same point, he says: "The features of resemblance, few, dim, and fragmentary though they be, should be welcomed as so many testimonies to the truth of revelation, as unconscious prophecies of heathendom, or else as portions of that spiritual heritage which men and tribes bore with them from the cradle of the human race." Dean Trench, in his Hulsean lectures, speaking of man's nearness to God in Paradise, remarks on the universality of this belief, that "everywhere they had a tradition of a time when they were nearer to God than now, and a confident hope of a time when they should be brought nearer again." Again, Hardwick thus speaks of man's general expectation of some Redeemer: "Notwithstanding all the wayward tendencies of men, diverging each in opposite ways from the principles of true religion, there was always in the heart of man a yearning after an eternal Saviour. There was always a presentiment that such a Saviour would eventually stoop down from heaven, and by an act of grace and condescension, master all our deadliest foes, and reinstate us in our lost inheritance."

Taken altogether, this is an intensely interesting book, the careful reading of which none will consider to have been time lost, and most will claim as a distinct gain to them. In deference to the edification of that larger class to whom the Latin and Greek tongues are indeed a dead language, and whom he seeks to profit equally with the classically learned, Bishop Meade has wisely refrained from incorporating into his text any quotations in the originals.

Bishop Huntington has prepared a new book of readings for Lent, called "Forty Days with the Master," which E. P. Dutton & Co. will publish this month; they will also issue at the same time a new story by the author of "Shiloh"—"Bellerne; or the Story of Rolf."

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HYMNS FOR THE HOLY DAYS.

BY THE REV. J. ANKETELL.

Dear Lord, Who givest Life to all,
We bless and praise Thy Name again
For those who heard Thy gracious call,
And followed Thee from Bethlehem's plain
Who now in lands of endless light
Are found in joy's eternal hall,
And stand forever in Thy sight,
Dear Lord, Who givest Life to all!

Once slain by cruel tyrant's power,
Those precious buds of innocence,
Ere yet they yielded fruit or flower,
By Thy kind hand were gathered hence;
And now, arrayed in robes of white,
They follow Thee each happy hour,
Who art their joy and hearts' delight,
Once slain by cruel tyrant's power.

Martyrs in deed, though not in will,
They stand forever near Thy throne,
With golden harps, by Life's pure rill,
They sing to Thee, their God, alone,
In Rama's coast a voice is heard,
For Rachel weeps her children still;
On high they praise the Incarnate Word,
Martyrs in deed, though not in will.

So grant, dear Lord, that we may live
With our sweet babes baptized to Thee:
Our prayers, our praise, our offerings give
For grace and love divine and free;
Till we with all the blood-bought band,
Whose trespasses Thou dost forgive,
Shall in Thy heavenly temple stand;
So grant, dear Lord, that we may live!

"Is it not good to turn to such help as this in beginning the new and untried year?"

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THE HOUSEHOLD.

CAROL FOR EPIPHANY.

BY KATE M. WARNER.

When guided by a blazing star,
The Magian Kings in haste
Pressed westward unto Bethlehem far
Across the Syrian waste,
Rare gifts they brought to Him whose throne
Was but a lowly stall,
The Holy Babe whose glory shone
In splendor over all.

Gold from the mountain's seamy side,
In gleaming richness lay
Within the casket opened wide
Its treasures to display,
And thus, O Holy Child, to Thee
With open hand we bring
Our wealth and service rendered free,
A thankful offering.

There costly frankincense breathed out
Its mystic symbol sweet
Of adoration, when, devout,
They bowed before His feet.
O Blessed Jesu! Thus would we,
With precious holy store
Of worship pure, on bended knee,
Before Thy Throne adore.

And myrrh of sadness laid they there,
The gift of bitterness
To Him who came our woes to share,
To save, redeem, and bless.
And so we bring as tribute here
Our sorrows manifold,
To Thee, O Saviour, not less dear
Than homage, work, or gold!

Elizabeth, N. J.

MATHEMATICAL honors for women are multiplying. Miss Julia Rappicourt of Melbourne, Australia, took prizes in Greek and French at Melbourne university at the age of 16. Now, at the age of 19, in the examination for the clerical division of the Victoria civil service, with 195 competitors, the young woman secures 492 marks out of a possible 500 in mathematics.

NOT long ago a mother looked over the shoulder of her little girl who was groaning about a difficult lesson. The book was open at the map of Africa, and the mother exclaimed: "Why, how that map has changed since I was a child! Then it had only a few towns about the coast, and all the middle was a blank. We didn't have to learn Africa in those days." "I know it," cried the little girl, almost in tears, "and it's all the fault of that dreadful Mr. Stanley."

AN amusing incident is told in connection with the missionary meeting held in Trinity church, Toledo, on the evening which followed Bishop Atwill's consecration. The closing address was by Bishop Tuttle, and was delivered with his wonted strength and impressiveness. He spoke of the western missionary, his small stipend, his sacrifices: "If his salary warrants it, he has bread and butter; if not he has bread without the butter," etc. At the close of the service, Dr. Atwill's youngest child, a lad of nine years, was found sitting on a hassock in the front pew and sobbing. With difficulty he was persuaded to tell the cause of his grief: "I don't want to go out there and live; I don't like bread without butter."

AT a meeting of supporters of the British and Foreign Bible Society, Sir Harry Verney said: I have something to tell you that I am sure you will all be very glad to hear. I was sitting a few days ago next to Mr. Stanley, the great African traveler, and in conversation he said to me: "Just before I started for Africa, Sir W. Mackinnon said to me: 'Now, I want to give you something, but I should like you to choose for yourself. I shall have the utmost pleasure in presenting you with anything you like. Never mind the expense. Just say what you would like.' I replied," said the traveller, "'Give me a Bible.' The desired gift was soon in my possession, just the Bible I wanted. And during my absence in Africa I have read that Bible through three times." It need scarcely be added that the announcement was received by the meeting at the Bible House with the utmost delight and heartiest applause.

JUDITH.

BY EVELYN RAYMOND.

(*Copyright, 1890*).

CHAPTER XIII.—A PARISH WEDDING.

It had been a year full of experience to David Dunning. He had esteemed a country parish but a dull field which needed awakening, and had plowed and sowed and labored faithfully therein, only to find his own soul tilled and sown with seeds of love and wise self-sacrifice.

He who had been a missionary himself became a "mission," and received the charities of his people's examples in practical life which did not exclude the holiest sort of action.

He had seen plain Mrs. Morrow, who rarely left her own threshold save to go to church, exerting a beneficent influence which reached far beyond little Enderby; and the good warden, with his jolly acceptance of life's rain and shine, by the mere breeziness of his good nature winning to better ways outcasts whom his own pleading had been powerless to move.

Seba, scoffer and doubter that he had been, doing everyday kindnesses and lifting burdens from bowed shoulders in unbroken silence; or, if discovered, surprised that any should comment on the matter.

Even rough Miss Anne, who, it must be confessed, was a thorn in the pastoral flesh, had yet a warm constituency to whom that very roughness endeared her, and who, when they married their wives or buried their dead, were more mindful of her gifts of cake or funeral wreath than of the parson's dollars and prayers.

When he had stepped out into Enderby mud and discomfort from the railway train, on that dark night which now seemed so far in the past, he had thought himself an humble Christian; but God knew him to be so now, and that his thought then was mistaken.

By ways that we know not, indeed! And David's "leading" had been not all of it pleasant, though most direct and unmistakable. His purpose was still strong to return to his tenements and his beloved, white-faced children, as soon as ever the Lord should will, which he could see, all too plainly, was not yet. But he had found for them a friend in the very woman whom he had, well, yes, honestly disliked. She had unexpectedly and entirely ceased to ruin the digestion of Enderby saints and sinners by her "s'ciety refreshments." As Rupert had expressed it, "she had petered out on oyster-stews, and tackled red flannel."

It seems incredible, but was true, that once when Mrs. Bradner had innocently remarked that the church lamps were the very oldest kind of kerosene abominations, and most trying to poor eyesight, and needed exchanging for new, since the rector would have Evensong, whether or no! that she had been promptly subdued by the "leader of the perrish."

"We aint a-goin' ter work fer no more onnecessary fixin's in St. Andrew's, not whilst Anne Sharkey is president of the 'Ladies' Aid;' but ef anybody had more money 'an they know what ter do with, *I* kin find 'em a spot ter use it, an' be layin' treasures up ter onct; and thet was right down in Gotham where she was a-goin' ter take up some o' the very same missionin' what the Dominie 'd gin up, ter come an' preach ter the wuss heathen in Enderby."

It was quite as she said. No one had been more surprised than David when, during the first week in Lent, Miss Anne had come to him asking advice on this same subject, explaining with some little show of reluctance at surrendering her own opinions, that "arter all, Enderby *wus* a ruther narrer field fer a good arm-swing o' the scythe, an' as fer bringin' in sheaves from it, she reckined Mis' Morrow, an' the warden, an' the rest o' the Church folks—oh! an' you, too, Dominie, kin tend ter thet fer awhile."

The result was that after application in the proper quarters, and acceptance, Miss Sharkey had, for a set time, pledged her obedience to a certain rule. If she kept her promise, which, however good her intention, her nature might prevent, there certainly was assured to the Sisterhood she was joining, a great gain of efficient labor and unsparing self-devotion; if not—well, it would be war in the dove cote!

Judith laughed at fancy of her old contestant's determined face in the meek cap of a "Sister," and prophesied disasters unnumbered when first she should be brought to discipline by discovery of broken rule. For it was a foregone conclusion that Miss Anne would never *obey* anybody on the face of the earth; and so surely as she was expected to do good by a general plan, would insist upon doing it by an individual and original one.

"Queensie" was more sanguine. "I suspect, my dears," she had said to David's "I fear" and Judith's "I know," "that our kind neighbor has never learned obedience simply because she has recognized no right stronger than her own will. She has an over-weening admiration for her own capabilities, not wholly unfounded, nor has she a fault unshared by nearly every successful person you and I know. Half her blustering determination is egotism: and you may safely leave it to a woman so keen, to find out how very little she really is, when measured by the standard of some she will meet."

Easter-tide had long been past, and the newly-planted violets were already sending up their perfume from Alick Brownlee's quiet resting place. On every side there was fresh-springing growth and bursting bud; and the air was filled with that delicious earthy smell, so dear to the country lover, as the keen-edged spades of the gardeners turned the mellow loam.

On a certain Sunday, very gravely and directly as was his wont, the rector moved forward to the chancel-steps, and by a brief word arrested the departure of the congregation, who, it is safe to say, remembered more of that postscript-like announcement than they did of the morning's sermon.

"My people, standing here among your now dear and familiar faces, it seems unreal to me that such a brief while ago we were strangers. Time counts less by years than by events. We have gone through sorrow together, and I now ask you to share my joy. On Wednesday evening next, there will be celebrated in this place a marriage covenant, made between one whom you have always loved, and myself whom you have but so lately welcomed to your hearts. To witness this solemnity I now bid each and every one of you; and afterward, to the manse, there to give us your God-speed, and to welcome to her new home, your pastor's wife."

For a moment the silence was unbroken, for his confidence in them touched them; but the robing-room door had scarcely closed behind the rector's back, when a happy hubbub began, which increased as they streamed out-of-doors, although it was on Sunday, and they were used to quieter ways.

Everybody loves a wedding; and a wedding to which everybody was bidden, and no one was left to feel slighted or neglected—why, that was delightful as novel. And almost before they knew it, the evening was really come, and his beloved bishop with his brother priests were gathered about David in the chancel.

For a little, after the brief and solemn ceremony was over, there fell the hush of deep feeling over the assembled guests. It grew oppressive, and, "What makes everybody cry at a wedding?" suddenly demanded the white-robed maid-of-honor, dashing a tear from her dark eyes, and seeking in vain to hide the tremble of her lip.

"Because it ain't theirselves," explained a loud and merry voice, and glad of any diversion, Judith wheeled sharply round before a broad figure, which looked actually rollicking in its black serge gown of strictest fashion.

Miss Anne's first appearance as a Sister!

"Don't feel not to say comfortable yet; an' 'pears kind a' strikin', don't it, bein' so straight cut, an' perpendicular?"

The fat hands wandered around her person in hopeless search for those bouffant frills and draperies, of which she had been so fond, and rather sadly missed.

"An' this here cap's orful clost an' warm; but I never hed a minister o' St. Andrew's married afore, so I put it on fer the fust ter kind o' celebrate."

The laugh her comicality awoke from Judith's lips hurt no one, and set everything into that happy flow which should attend a wedding.

"When onct the dreatful deed is done, there ain't no use bein solemn, so fur forth 's I know," remarked the "leader;" then approaching the astonished bishop: "Bein' 's me an' you 's the highest notches of ecclesiastics here, let's head the percession an' start fer the dinin'-room."

She coolly tucked her serge sleeve under the other's lawn, and complacently marched him off.

Those who remember her beaming face in contrast with the prelate's amazed and distressed countenance, will never recall without a smile the wedding of Angela Dunning.

(*To be continued.*)

LETTERS TO THE EDITOR.

SOME TEACHINGS OF THE CHURCH CONGRESS.

To the Editor of The Living Church:

I have waited rather impatiently for Mr. Whittaker's authorized publication of the papers of the last Church Congress. And now I turn anxiously to the essay by the Rev. H. S. Nash, on "The Gains in Biblical Criticism," to find my worst fears realized, for in it is concentrated and unfolded "higher criticism" of the rankest sort. The theology of the Church is sold for even less than Esau sold his birthright. The reader who does not see it there cannot understand what the thing really is. But it is Kuenenism and Wellhausenism triumphant as a "legal establishment!"

As your readers will have a copy of the Congress papers, I shall cite only the page and lines of what I object to in this Advent thunderbolt, invoking the Bishop of Massachusetts to appoint a committee to inquire into the truth of the allegations. For if he prohibits the monk Ignatius for one set of errors, should he not restrain the Rev. H. S. Nash from further utterance of these erroneous and strange doctrines in the Church? Six lines, from bottom of p. 149, continued to third line of p. 150, contains new and strange Bible exegesis. By whom and when were such "criticism and the right of suffrage within the Church" legalized by the Church? What canon, and when enacted, granted such rights? The Church is not wont to commit suicide! If by cunning craftiness in some one, such right of critica suffrage has ever been conferred, the world should know it; the Church of England, that gave her the right to exist episcopally, should know it, and we, the simple-minded clergy and laity of the Church, should know that any priest, critically disposed, may exercise the right to say: "There is a dual authorship of Isaiah, the Book of Daniel belongs to the second century B. C., and the Pentateuch to 444 B. C." But I am quite ignorant that any such right exists in the American Episcopal Church. It is a new departure.

Moreover, no bishop of this Church has authority to give to any of her ministers the right so to interpret Moses and the prophets; nor to say that Monotheism and the Messianic hope were growing ideas under the Hebrew covenant. It is teaching which contradicts the teaching of our Lord to the Jews. He said: "Your father Abraham rejoiced to see My day; he saw it, and was glad." (St. John viii: 56) What later prophet or writer of the Old Testament had clearer views of the day of our Lord, than Jesus said Abraham had of Him? After that, there was no development of the Messianic idea; only a wider knowledge and understanding of it in Israel and the world. (See p. 151, last paragraph, and first full paragraph on p. 152.) Mark the words: "The victory of Assyria and Babylon gave the culture of Israel its theological crown!" and, "The Messianic idea becomes the answer to the mystery of national pain!" These are echoes of Renan, Kuenen, and Wellhausen, the baldest naturalism ever uttered before a representative body of American Churchmen, and it is just what I have endeavored to meet in my "Jacob and Japheth," and in "The Writers of Genesis," both of them published before the last Church Congress.

Neither Genesis nor the four books following it, may be relegated to a time just before the exile, nor after the return from it. No law of the Church sanctions such interpretation, nor a second Isaiah, nor a second century Daniel. Mr. Nash's last paragraph is also misleading. The Church has not legalized the "higher Biblical criticism." Nor had the executive committee of the Church Congress any authority from the Church to invite the public reading of such an objectionable paper, especially after the letter of the Bishop of New York, touching another appointed speaker. The conduct is discourteous and defiant, which the Church will rebuke in her own way.

EDWARD COWLEY,
Presbyter of New York.

READING THE SERVICE.

To the Editor of The Living Church:

Will you please permit a constant reader of your excellent paper, to give expression to a mild protest and to make a very respectful suggestion to our younger clergymen, especially in behalf of himself, and no doubt many others, touching their manner of rushing through the service of our holy Church, which, to my mind, is not conducive to edification, but is sadly at variance with that degree of reverence which should ever characterize all our attempts to worship and praise God. There are very many persons, among the aged and also among the youthful, who are not quite equal to the well-nigh breathless haste with which our majestic Church services are often rushed through, more with an air as if trying to see how many words of the Scripture lessons and prayers could be read in a given time, than of a thoughtful and reverent realization of the solemnity of leading the people in their endeavors to worship God before whom angels bow and veil their faces. If we were going into the presence of some earthly potentate or magistrate, with our petition, would we gabble, or would we not utter our requests with at least some show of respectful reverence and careful utterance? Then the reading of our noble creeds, the matchless expression of our most holy Faith; please do at least mind your stops! I often hear that comprehensive symbol, known as the Apostles' Creed, shockingly murdered even in its most touching part—the recital of our Blessed Lord's great work of atonement—uttered as if the leader of the people's devotions had never known the uses or significance of commas, colons, or semicolons. And, further, do please bear in mind that many of our people, from various causes, do not read the Scripture lessons and the Epistles and Gospels as carefully and thoughtfully as they should; and surely if we are sincere in our belief that "Holy Scripture containeth all things necessary to salvation," ought not our clergy to be more mindful of the very great importance of so reading the Word of God as to minister edification, and comfort, and consolation to all their hearers, especially to very many who for lack of time or opportunity, or from carelessness and indifference, often fail to be impressed, as otherwise they might be, by a more careful and judicious wielding of that potent weapon, the "Sword of the Spirit, the Word of God."

"OLD LAYMAN."

"CHRISTMAS EVE TREES."

To the Editor of The Living Church:

Your correspondent W. S. M. in issue of Dec. 27th, has a work to say on the "utter inappropriateness" of Christmas Eve Trees; may not a word be said on the other side?

Our new parish has only had two Christmas trees, both on the Eve, and I think there are several good reasons why it is eminently appropriate. In every parish there are numerous families—not always of the poorest—where the children have little or nothing except what they get from the Sunday school Christmas tree. By having their festival the evening before, they go to their homes and their beds full of the pleasure of the occasion, and with the gifts beside them, ready to wake on Christmas Day to the full enjoyment of them, and with the words and music of the carols ringing in their ears, when, but for that, there might be nothing but street noises and idle play to make the day different from any other, while for those who did the work—which, while it is a labor of love, is still a labor—a work for others, *that* cannot be an unfit preparation for the reception of the blessings of Christmas for themselves. Very few would be willing, or able, to devote the day itself to the holding of a Sunday school festival, so it is generally put off for several days, perhaps to Holy Innocents, when that day does not fall on Sunday; by that time those who had plenty are satiated and those who had nothing have lost interest and take no pleasure in it.

The story of the martyrs and the slaughtered innocents may be very pathetic and instructive but is not the story that takes hold of children when we teach them to sing carols for the coming of the Child whose message to other children was only love and good will.

So after looking at both sides of the question, I fail to see the "utter inappropriateness" of a Christmas Eve Tree.

A.

Dec. 28, 1890.

THE COMPLINE PSALMS.

To the Editor of The Living Church:

I have not seen attention called to this fact in any Church paper. Twenty new selections of Psalms have been substituted for the ten old ones. Of these, the *second* consists of Psalms 4, 31 (1-6), 91, and 134, the Compline Psalms, doubtless selected for this reason; so that any clergyman, who desires their use at an evening service, can have them said or sung by simply announcing, "The second selection of Psalms."

Many clergymen seem ignorant of the fact that proper Psalms have been appointed for Advent Sunday, Circumcision, Epiphany, Purification, Annunciation, Easter Even, Trinity, Transfiguration, St Michael, and All Saints; and that their use on those days is now *obligatory*.

J. ANKETELL.

CORRECTION.

To the Editor of The Living Church:

The item under the diocesan news of Maryland, in your issue of January 3, is incorrect, so far as it refers to me. I have not accepted a call to a church in Chicago, Ill., nor have I received any such call. It is true I had some correspondence with regard to temporary work in that city, but being ill at the time, I could not accept the implied invitation. The statement got into the papers here, and into THE LIVING CHURCH, wholly without any authority from me. Please make this correction in your next issue.

CHARLES MARCH PYNE.

Washington, D. C., January 2, 1891.

OPINIONS OF THE PRESS.

Church Bells.

THE CHURCH ASSOCIATION.—The Council of the Church Association have resolved to appeal against the Archbishop's judgment to the Judicial Committee of the Privy Council. Few of us will wonder to hear this, though numbers will be very sorry; such a pity is it to see men so recklessly set on having their own way, so blind to the way things are going around them, and thus bringing discredit upon the Church for whose purity they profess, and no doubt honestly enough profess, to be so concerned. But the Church Association, we learn from one of our Evangelical contemporaries, does not represent the great body of Evangelical Churchmen, and that there are not a few evident signs that this matter of an appeal will by no means meet with general approval. We are heartily glad to hear this. If the great body of religious and sensible people in England, including a majority of the Evangelicals themselves, are against the Church Association, the work and existence of that troublesome and obstructive society will come the sooner to an end. That its end is in sight, everybody, except the members of it, has seen this many a day; but many a doomed existence dies hard.

The London World.

GREAT CHURCHMEN DEAD.—The year which is about to close will be memorable in the annals of the Church of Rome for the loss of Newman and Von Dollinger; in those of the Church of England for the loss of Lightfoot, Liddon, Hatch, Littledale, Oakely, Henry White, Canon Cure, and of the Dean of St. Paul's. The deanery of St. Paul's has been held by many greater men than Dr. Church, but never by one of more stainless and beautiful life, riper culture, more untiring devotion, completer self-forgetfulness. The story of his life would be little more, however, than the story of his friendships with most of the brightest and most fruitful minds of his generation. He was a severe judge of himself, and shrank from anything like "leadership," even from that of the London head. His affection for Newman was unbounded and reciprocal. It was in the quaint old house under St. Paul's that Newman played on his favorite 'cello for the last time and put it away forever. He presented it to the daughter of his host at the time.

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Don't forget to take a bottle of Dr. Bull's Cough Syrup with you to Flori a this winter.

With his thumb a boy is said to have saved the Netherlands from inundation Many people have been saved from the invasion of disease by a bottle of Ayer's Sarsaparilla. This medicine imparts tone to the system and strengthens every organ and fibre of the body.

South Bend, Washington, is one of the newest and most promising of the newer cities of Washington
That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.
It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

A faded and discolored beard is untidy and a misfortune. It may be prevented by using Buckingham's Dye for the Whiskers, a never failing remedy.

Beecham's Pills cure Sick-Headache.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

CALIFORNIA.

There is no doubt about the real value of that extraordinary country. Thousands are going. By taking a seat in a Palace car at the Dearborn Station any afternoon, you can go to San Francisco, Los Angeles, or San Diego without changing cars. This provided you take the SANTA FE ROUTE. You do it without changing cars and in twenty-four hours less time than by any other line.

Deserving Confidence.—There is no article which so richly deserves the entire confidence of the community as BROWN'S BRONCHIAL TROCHES. Those suffering from Asthmatic and Bronchial Diseases, Coughs, and Colds, should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev Henry Ward Beecher said of them: "I have never changed my mind respecting them from the first, except I think yet better of that which I began by thinking well of. I have also commended them to friends, and they have proved extremely serviceable."

LIGHT HEARTS AND PLENTY MONEY.

MR. EDITOR:—

I have just completed my first week's work with my Plating Machine and have $42 profits as a reward. I am charmed with the business; the work is easy and profits large. I bought my Plater from W. H. Griffith & Co. Zanesville, Ohio, for $5. and I feel confident if people only knew how cheaply they could get a Plater and how much money they could make with it, we would see many happy homes "where penury now exists." It is surprising the amount of tableware and jewelry people want plated, and if persons now idle would send to the above address and get a circular and go to work, they would soon have light hearts and plenty money. MRS. J. C. NOBLE.

TREATMENT OF DIPHTHERIA.

DIPHTHERIA'S NATURAL REMEDY.—Medical science has long sought for a sovereign remedy for the scourge of childhood—diphtheria; yet the colored people of Louisiana, and perhaps other localities in the South, have for years known and used a cure which is remarkable for its simplicity. It is nothing more nor less than the pure juice of the pineapple. "The remedy is not mine," said a gentleman, when interviewed by a Chicago *Tribune* reporter. "It has been used by Negroes in the swamps down South for years. One of my children was down with diphtheria and was in a critical condition. An old colored man who heard of the case, asked if we had tried pineapple juice. We tried it, and the child got well. I have known it tried in hundreds of cases. I have told my friends about it whenever I heard of a case, and never knew it to fail. You can get a ripe pineapple, squeeze out the juice, and let the patient swallow it. The juice is of so corrosive a nature that it will cut out the diphtheretic mucus; and if you will take the fruit before it is ripe and give the juice to a person whose throat is well, it makes the mucous membrane of his throat sore. Among those who have tried the cure on my recommendation, I may mention Francis J. Kennett, the board of trade man, whose children were all down with diphtheria, and were cured by this remedy." Mr. Kennett confirmed the statement.

A MOTHER writing to *The Homemaker* states: The baby fell ill. Her breathing was labored, and her face flushed, and we dreaded the worst. The doctor was out of town, and we had to fight the disease without him. We bound cloths wet with turpentine and sweet oil around her chest and throat, we put mustard on her feet, we gave her alternate doses of the homœopathic tincture of aconite and belladonna every fifteen minutes. Then we recollected the simple remedy, of which we had read, of burning equal parts of tar and turpentine, as a sure cure for diphtheria if taken in time. We had no tar in the house, but we took turpentine alone, and burned it on a shovel over the child's bed. The room at once filled with a dense black smoke, and after it had cleared a little she fell asleep. When the doctor came in, somewhat later, she was throwing off solid particles of black mucus. "You have broken up malignant diphtheria by taking it in time," he said, as he examined these particles. The little maid slept quietly for the remainder of the night, and awoke comparatively well next morning; and that was the last of the diphtheria symptoms in our family that winter. As precautionary measures, we burned sulphur each day in all the rooms, and looked most carefully after the drainage."

A CORRESPONDENT of *Good Housekeeping* says: When the doctor informed me that my little boy had this dreaded disease, I asked him to send me a competent nurse, who could give undivided attention and care to the case. When she came, she asked me for a bottle of salad oil, and some table salt, and some flannel. She dissolved the salt in warm water, making it quite strong, and sponged off the patient with a piece of flannel, under the bedclothes, and so gently as not to excite or disturb him. The flannel was wrung out, so that it did not dampen the clothing This she followed with the salad (or sweet) oil, rubbed gently with the hand over the body. The clothing was not removed, but simply lifted, to enable the nurse to reach the body. She did this three times daily. The diet was milk, given at regular intervals, a wine-glass at a time being all that could be taken. Norway pine tar with turpentine, in an iron vessel, was also burned beside the bed, every hour, the inhalation of the odor giving great relief. Of course, the physician gave his remedies also. He was a very sick child, but was at the end of two weeks taken out with the nurse, in the sun, and recovered rapidly. Plenty of fresh air was had in the sick room, with windows raised, although the weather was very cold and foggy. The membrane was over both sides of the throat, but the fumes of the burning tar and turpentine seemed to loosen it."

HOUSE drains, as a source of ground contamination, are even more dangerous than the common sewers, since they are so frequently located immediately under the house, where the results of any defect are more directly manifested. By unskillful construction, or by subsequent careless usage or want of repair, the filth is effused into the basement or cellar, and impregnates the soil under the house. In country districts, isolated outbreaks of diphtheria, traceable to cesspool effluvia, are not at all uncommon. In these cases, it is generally found that there is a water-closet in the house, where there is little or no provision for any change of air, that the soil pipe is never ventilated, and that the closet-drain discharges into a cesspool which is completely covered up, and only cleaned at rare intervals. The consequence is that any gases generated in the cesspool have no outlet, except through the water-closet into the house, and hence result attacks of diphtheria, ulcerated sore throat, and other ailments. From an inquiry, instituted by the State Board of Health of Massachusetts, respecting the predisposing causes of diphtheria, its prevalence, etc., it is shown that this disease has been most severe in rural districts where there are no sewers, and where the drainage is bad.—*John McMullen, A. M.*

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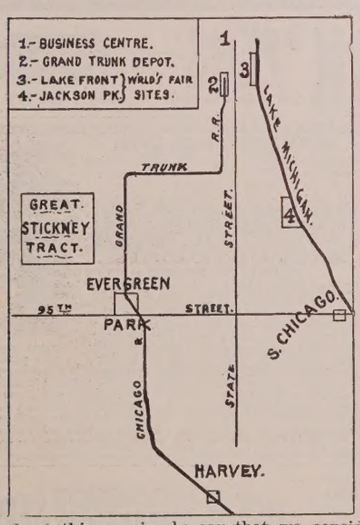
Just a word as to our ability to find ready purchasers for these lots. We sold during the past year 1,100 lots in other subdivisions without aid of the newspaper announcements, and we expect to sell *these* lots in a few months.



THE LOCATION: In the South-western portion of the City of Chicago, adjoining the City Limits, just South-east of the famous "Stickney Tract." The greatest R.R. development in the world. The Chicago and Grand Trunk Railway runs through the property, a fine new depot being on the South-eastern portion of the tract, and another two blocks North, while the Wabash R. R. passes just to the West of the property, and a new line, the Chicago Central is now being built a short distance East.

The South line of the property is 95th Street, which is a main thoroughfare. An Electric Motor Line is projected on this Street, which, when built, will connect this property with the great Manufacturing Interests at South Chicago, including the famous town of Pullman.

The lowest point in the entire subdivision is 43 feet above Lake Michigan, thus insuring excellent drainage.

There is a fine two story brick school house on the subdivision: graded school held the entire school year. A number of houses and stores have been erected on this property during the past few months, and are occupied by owners, and a still larger number are to be built in the early spring. Only a good class of houses allowed on the property, while *saloons are excluded.*

The Improvements are: Graded Streets, Sidewalks laid, and trees planted in front of each lot. The lots are 25x125 feet, with the exception of some corner lots which are wider. The price is from $250 to $350 per lot, one-fourth down, balance in three equal payments, six, twelve, and eighteen months, with interest at 6 per cent. Title perfect. Merchantable Abstract furnished to each purchasser.

We might say that this property is "Bound to double in value in six months." That is a common expression as applied to real estate now-a-days, but as we are not sure about this we simply say that we consider it a good, safe investment, at the price offered. It is sure to have an increasingly enhanced value each year, and *may* be worth double the price asked for it in a very short time. This conservative statement we prefer to make, rather than an extravagant one. Our reputation which we have been establishing for over a score of years in the Real Estate business in Chicago, is a fair guarantee that we would not offer, or recommend worthless property.

The enormous amount of money to be expended in Chicago during the next two years, will have a marked tendency to enhance the value of this property. $25,000,000 to be expended by the drainage commission, $15,000,000 to complete the World's Fair. Besides the millions to be expended in Railway improvements projected, and to build the manufactories planned, makes an aggregation of capital to be distributed, never before equalled in any city in the world. Unquestionably Chicago is the place to make investments in Real Estate. Any reliable Chicago merchant or Bank will tell you about us if we are unknown to you.

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I have rested myself for hours, in blowing beautiful bubbles, bubbles great and small, bubbles within bubbles, heaps and cones of them, bubbles single and double and inside of each other, floating off in the air. . . . This Wizard Bubble Blower is not above (or below) or unworthy of the attention of anybody, not even of the most renowned scientist. Many problems of matter, of light, etc., are involved in its curious performances. ORANGE JUDD.

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